The Outlook

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CONTENTS

THE WEEK:

The Coal Strike 97
Democratic Conventions 98
Republican Conventions 99
North Carolina Republicans 100
Vermont Repudiates Prohibition 100
Ohio City Charter Problems 101
The President in Danger 101
Edward Eggleston 102
Volcanic Eruptions 102
Hayti and Germany 104
The Crimes Act in Ireland 104
The Associations Law in France 104
Rudolf Virchow 105
The Prussian Poles 106
England's Trades-Union Congress 106
Archbishop Farley 107

EDITORIALS:

Have High Prices Injured Workingmen? 107
Professor Ladd and the Churches 109
Not Poverty but Strength 111

CONTRIBUTED ARTICLES:

The President and the Trusts 113
Religious Life in America. XII.—New Sects and Old 122
By Ernest Hamlin Abbott
The Beet-Sugar Industry 128
By Charles Moreau Harger
A Neighborhood Romance 131
By Mary Clarke Huntington
Charles Eliot, Landscape Architect 135
By William Webster Ellsworth
BOOKS OF THE WEEK 139

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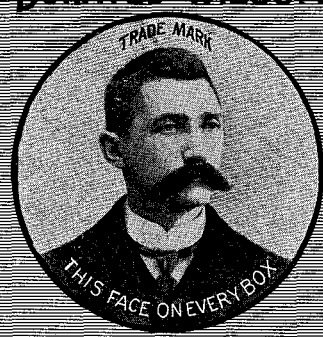

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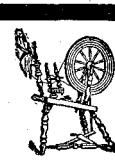

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Commissioner Wright on the Coal Strike

The report which Labor Commissoner Wright made to President Roosevelt upon the anthracite coal strike was given to the public last week, and constitutes an admirable statement of conditions in the mining regions. Mr. Wright expresses the belief that while the first demand of the miners for an eight-hour day (or, on contract work, a twenty per cent. increase in pay) was unreasonable, the later demand for a nine-hour day or a proportionate increase in pay was entirely practicable and just, and the final offer to leave the whole matter to arbitration was eminently conciliatory. On the other hand, he expresses the belief that the operators have a right to object to dealing with a union a majority of whose members are engaged in mining soft coal—the competitor of their product—and he recommends the formation of a new union composed exclusively of hard-coal miners and only loosely affiliated with the United Mine Workers. With such an organization he thinks that the anthracite mine owners might be willing to deal, though he recognizes that the persistence of the conflict is due to the lack of confidence of either side in the fairness of the other. Commissioner Wright points out that the presence in the mines of many more men than can have steady work is unsatisfactory from every standpoint. "It is insisted by many," he says, "that eight hours a day for six days in the week at less wages than they are now receiving would make the miners as prosperous a class of workmen as can be found in the United States." Commissioner Wright in his conclusion suggests the formation of a board of conciliation, with power to investigate grievances, "the results of such investigation not to be considered in the nature of an award of a board of arbitration, but as verified information on which future contracts can be made."

❀

President Baer's New Statement

The eighteenth week of the miners' strike opened with lines unbroken on both sides and positions avowedly unchanged. In truth, however, there has been a change in the operators' position, if President Baer's public statements may be taken as an index. Two months ago his formal statement was a declaration of uncompromising hostility to the whole principle of unionism. Last week, on the other hand, his statement of the operators' position, made in reply to Senators Quay and Penrose, explicitly declared that the operators were "not fighting labor organizations." "We fully recognize," he said, "the right of men to organize to protect themselves against oppression and to benefit themselves in any legitimate way, but . . . we will not permit them to select our employees." Upon this statement of the point at issue, so far as it concerns the union, there is no reason why peace should not be restored, for President Mitchell has asserted over and over again that his union does not even demand formal recognition, and much less does it demand the right to select employees. In his letter to the Pennsylvania Senators President Baer practically ignored the question of hours, upon which Commissioner Wright justly lays so much stress, and also the question of the weighing of coal at the pit's mouth, and made his refusal of arbitration hinge upon the impossibility of paying higher wages. "Wages," he said, "cannot be increased without increasing the price of coal, and to increase the price of coal will restrict the market and drive the public to use bituminous coal, a cheaper and more abundant fuel, and a restricted market will curtail production and result in

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depriving the miners of regular employment. . . . You cannot arbitrate a question of wages when an increase will destroy the business." In support of this statement, President Baer cited the fact that three of the coal-carrying roads had not paid dividends on their stock for years, and produced records of coal sales showing that forty per cent. of the anthracite coal was sold in the market below the cost of mining. This argument of President Baer is likely to turn public attention to the fundamental evil in the anthracite coal situation—the inflated capitalization of the anthracite coal roads and the excessive freights charged on anthracite coal in order to meet the interest on the bonds. As has been previously shown in these columns, the rate charged upon anthracite coal to the seaboard is nearly three times the rate charged for hauling bituminous coal by money-making roads. According to the statement of some independent operators, the net profit upon hauling a ton of hard coal from the mines to the seaboard exceeds one dollar a ton—the entire labor cost of mining coal—and it is the payment of this overcharge to the railroads which makes the subsidiary coal companies owned by them appear to run at a loss.

❀

Governor Stone for Compulsory Arbitration

President Baer's statement has not in the least checked the public demand for arbitration. The very day that it was issued Governor Stone, of Pennsylvania, defined his position in a manner which indicates readiness for fairly radical action. Among other things, he said:

> A law that would settle labor disputes between employer and employee must of necessity be a compulsory arbitration law, and the award must be final and conclusive. This law must be drafted for the protection of society, and must not be drawn in the interest of employer or employee. Experience teaches that strikes endanger life and property. Whenever life and property are in jeopardy, society is menaced. The right of the public, the right of society, is greater than the right of the participants on both sides in any strike. We must recognize strikes as they have been, are, and will continue to be, and deal with them for the public good. I believe that a law should be drawn from this standpoint that would settle disputes between employer and employee speedily and effectively, without strikes; but whether legislators and parties interested would agree with me is another thing.

Consistently with this position, Governor Stone expresses himself as ready to call the Pennsylvania Legislature together whenever he is assured that a satisfactory compulsory arbitration law can be passed. Of course he has reason to doubt the possibility of this at the present, for public opinion upon it has not had time to crystallize, and labor organizations as well as corporations would generally oppose it. Upon this point President Mitchell's declarations before the beginning of the present strike were in harmony with those of most labor leaders. He believed in arbitration, he said; and believed in "public arbitration," but he thought that the award of the arbitrating board should not be enforced by legal processes, but depend upon the support it was certain to receive from public opinion. The labor organizations, he argued, would uniformly accept such awards, and employers would not often think themselves strong enough to ignore them. When this represents the position of the more advanced section of organized labor, it is not probable that the Pennsylvania Legislature could enact a law more advanced than the one suggested by Commissioner Wright—a law providing for investigation and judgment by an impartial tribunal, but containing no penalties if either of the conflicting parties refused to make peace in obedience to it. Outside of Pennsylvania, and particularly in the West, the amount of sympathy which the striking miners are receiving is altogether unusual. In Chicago, not only labor organizations, but Turner societies and even churches are raising contributions for the relief of the miners' families.

❀

Factional Conflict in Democratic Conventions

The recent State Conventions have emphasized the factional divisions in both the old parties. The Democrats continue to wrangle over the reaffirmation of the Kansas City platform. In Iowa last week the struggle was long and bitter, and ended in a triumph of the conservatives—the Convention by a vote of 384 to 344 rejecting an amendment indorsing the National platform. In Wisconsin the triumph of the conservative

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wing was still more marked; the Convention not only ignored the National platform, but adopted a platform on State issues much more acceptable to the corporations than was the platform adopted by the Republican Convention in July. Upon the question of the equal taxation of property, whether corporate or individual, the Democratic platform is vague, while the Republican platform is explicit; and on the question of the equal rights of all voters to a voice in the selection of party candidates the Democratic platform is openly hostile to the democratic reform which the Republican platform champions. In short, the Democratic Convention bent all its energies to win the support of the "Stalwart" Republicans who tried to prevent the renomination of Governor La Follette, and in the present campaign it is the Democratic candidate who will have the support of the "capitalistic" elements, and the Republican candidate who will have the support of the "Populistic." We hear from Wisconsin that the Republican defection from Governor La Follette is extremely marked among the well-to-do classes in all the cities, but it is doubtful whether it will exceed the Democratic defection occasioned by the ultra-conservative platform adopted last week. Inasmuch as Mr. Bryan has substantially indorsed Governor La Follette's position upon both of the State issues—equal taxation and direct primaries—and inasmuch as his leadership was directly rejected in the refusal to indorse the Kansas City platform, it is believed that his more aggressive supporters will either remain away from the polls or cast their votes for Governor La Follette. In the Ohio Convention the radical wing of the party was completely triumphant under the leadership of Mayor Johnson, of Cleveland. The Kansas City platform was reaffirmed, and a State platform adopted demanding the assessment of corporate property in the same manner as individual property, a municipal referendum on municipal franchises, and municipal home rule, including the right to establish the merit system in all branches of municipal administration. The Rev. Herbert S. Bigelow, the young pastor of the Vine Street Congregational Church in Cincinnati, who has won distinction as an anti-imperialist and single-tax orator, was placed at the head of the ticket. A striking feature of the Convention was the number of delegates who wore buttons bearing the inscription, "Johnson for President in 1904."

❀

Factional Conflict in Republican Conventions

In the recent Republican Conventions the factional conflict has been less pronounced, but the existence of two antagonistic wings has been strikingly manifest, particularly in the West. In the Republican party the concrete issue upon which the conservative and radical wings divide is usually the tariff—particularly as it affects the trusts. Upon this point the recent Republican Convention in Idaho adopted a tariff revision plank as radical as the Democratic party has adopted in most of the Eastern States. It reads as follows:

> That many of the industries of this country have outgrown their infancy and the American manufacturer has entered the markets of the world and is successfully competing with the manufacturers of all other countries. We, therefore, favor a revision of the tariff, without unreasonable delay, which will place on the free list every article and product controlled by a monopoly.

If this plank were carried into effect, not only would American consumers be able to purchase trust-made goods as cheaply as foreign consumers, since reimportation would not be prevented by a forty per cent. duty, but combinations to prevent competition at home would be robbed of most of their attractiveness, because their formation would open the way to free competition from abroad. Such a change would bring a nearer approximation to free trade than the "tariff for revenue only" which the Democratic platforms of a few years ago advocated, as a tariff for revenue might afford a vast amount of incidental protection to the trusts. It is not to be thought, however, that these tariff reform Republicans accept the economic principle that free commerce between nations, as between sections, is mutually advantageous. On the contrary, they find in the recently expanded exports of our manufactures new proof of the wisdom of a tariff protecting otherwise unprofitable industries against foreign competition. But, as Governor Cummins, of Iowa, has put it in his recent reply to Secretary

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Shaw, they insist that the prices charged for the products of these industries "must be prices fixed by American competition and not American prices fixed solely by the greed of a single manufacturer; and if the capacity of the captains of industry to organize is sufficient to stifle American competition, then we will at least take the chance of finding it elsewhere."

❀

North Carolina Republicans Ignore the Negro

The Republican State Convention in North Carolina had not a single negro among its members—an event without precedent in the history of the State. There were several negroes among the contesting delegates from the Black Belt—including ex-Congressman Cheatham and J. E. O'Hara, the eloquent negro lawyer—but in every case they were excluded and the white contestants seated. Only less conspicuous than the absence of the negro was the presence of prominent white business men who were until 1896 identified with the Democratic party, and who until this year have acted with that party in local politics. From one of the cotton-manufacturing counties eight of the ten delegates were former Democrats. In the long platform adopted there was no plank condemning the disfranchisement of citizens because of race, color, or previous condition of servitude, or demanding the speedy test of the disfranchising amendment before the United States Supreme Court. On the other hand, there was a plank condemning the new Constitution for having worked the disfranchisement of 18,000 white voters in the coming election. Even more radical than the platform in breaking away from the pro-negro past of the party were the speeches of Captain Charles Price, the permanent Chairman of the Convention. In his address on taking the chair he said that the Republicans of North Carolina have accepted the Constitutional amendment as a settlement of the race issue, and challenged his hearers "to name a respectable Republican in all the State who has shown a disposition to question that settlement." In his speech at the close of the Convention, according to the Charlotte "Observer," Chairman Price went yet further and declared that the amendment had delivered the Republican party from "a body of death." Apart from its attitude toward the race question, the Convention was notable for the friendliness of its attitude toward great corporations, and for its indorsement of an independent candidate for Chief Justice against Judge Clark, the radical or "Populistic" Democrat recently renominated by his party. The effort to reconstruct the Republican party in the South on these lines will be watched with interest all over the country.

❀

Vermont Repudiates Prohibition

When the Republican State Convention in Vermont pledged a popular referendum upon the substitution of a high license and local option system for prohibition, it was evident that popular dissatisfaction with the temperance policy of the State for the last half-century had reached an acute stage. But the evidence of this presented by the action of the Convention was as nothing compared with the evidence presented in the campaign which has followed. Mr. Percival W. Clement, whose candidacy for the Republican nomination on a high license and local option platform forced the Convention to adopt the referendum platform, refused for many reasons to accept the Convention's action as representative of the wishes of the people of the State, and entered upon an aggressive independent campaign. The result proves that had his candidacy been indorsed by the Democrats, who from time immemorial have put forward his platform, he would have been elected Governor. As it was, he carried nearly all the larger towns, and his aggregate vote was 28,000 as against 31,000 for General McCullough, the regular Republican candidate. The Democratic candidate, standing upon a local option platform, polled over seven thousand votes, while the Prohibition candidate, representing those who protested strongly against the referendum plank in the Republican platform, polled but twenty-five hundred—or little more than double the usual Prohibition vote. As no candidate had a majority of the popular vote, the choice of Governor, by a provision of the State Constitution, is left to the Legislature, which is certain to choose General McCullough, as a great majority

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of the legislators were nominated on the regular Republican ticket and are expected to support the regular Republican candidate. But the result of the election—35,000 votes for the local option and high license candidates, as against 28,000 for the referendum candidate and only 2,500 for the Prohibition candidate—not only makes certain a referendum upon a change in the State's policy toward the liquor traffic, but has already furnished such a referendum. It is probable, of course, that when a concrete measure presenting some particular form of local option and high license is offered to the voters as a substitute for prohibition, it will not command the support of all the opponents of the present policy, but the latter are clearly in the minority, and the prohibitory system must give way.

❀

Ohio City Charter Problems

The municipal code which Governor Nash submitted to the special session of the Ohio Legislature recognized the dominance of the home rule sentiment by placing the police force in all the cities under the control of local boards, and recognized the growth of civil service reform sentiment by providing for the establishment of the merit system in several branches of city administration. As regards the form of city government, the chief criticism brought against his plan comes from the partisans of the Cleveland or "federal" system of government, as opposed to the Cincinnati or board system which the Governor has seen fit to recommend. Under the Cleveland system the Mayor appoints the important heads of departments, while under the Cincinnati system authority is divided among elected boards. Curiously enough, the Democratic party in the Legislature is arrayed on the side of the concentration of power in the hands of the Mayor, while the Republicans are on the side of the division of authority—the anomaly being explained largely by the fact that the Democratic leader, Mr. Johnson, is in power under the federal system at Cleveland, while a Republican leader, Mr. Cox, is in power under the board system in Cincinnati. The question, however, which most deeply concerns the Legislature and the public is the attitude the Legislature shall take toward municipal franchises. Governor Nash has taken a moderate position in favor of twenty-five-year franchises; Senator Hanna, however, has declared himself in favor of perpetual or "continuous" franchises, with rates to be readjusted every ten years by agreement between the companies and the cities, or by the courts; while Mayor Johnson, also a street railway owner, has declared himself in favor of franchises terminable at any time by the public. Senator Hanna insists that capital cannot safely be invested if the franchises are limited, while Mayor Johnson insists that many of the most valuable franchises—particularly in Massachusetts—are subject to revocation by the public whenever the public is dissatisfied with the manner in which they are administered. This issue bids fair to play an important part in the political campaign just begun.

❀

The President in Danger

The country was startled on Wednesday of last week on learning that President Roosevelt had very narrowly escaped death by accident. The carriage in which he was riding on his way from Pittsfield to Stockbridge was struck at a crossing by a motor-car running at full speed; the carriage was demolished; one of the occupants, William Craig, a Secret Service man acting as guard to the President, was killed outright; the driver of the carriage was severely injured; the President himself was bruised and cut, but not seriously, as was also Secretary Cortelyou, while Governor Crane, of Massachusetts, alone was absolutely uninjured. Craig was described by the President as a "faithful friend," "one of the most faithful men I ever knew," and the warm friend of the President's children. He was a man of remarkable personal strength, devoted to his duty, and of marked intelligence. The cause of the accident is under legal investigation, but it is evident to every one that the crossing was an extremely dangerous one, and that it should have been safeguarded at the passage of the President's party. It has been stated that the car was crowded with people anxious to get to a point where they could see the President pass, and that money had been offered

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the motorman, Madden, to speed his car. However this may be, the President's life was clearly put in extreme peril in order that this motor-car might save a few seconds of time. The reported reply of the motorman to the President's question as to the cause of the accident, "I had the right of way," was not only insolent in itself, but indicated the existence of a dangerous practice, one that other accidents have shown to be only too common. The speeding of trolley cars over grade crossings without regard to the safety of ordinary vehicles or pedestrians is responsible for the loss of many lives annually; the motormen are apt to assume that whoever crosses their tracks does so at his own risk. Both law and common sense make the exact opposite course the only permissible one: no steam-propelled or electric-propelled vehicle has the right to cross a public thoroughfare without being so fully under control that it can be almost instantly stopped. The punishment of a few of the reckless violators of this principle would do much to protect human life, and it may be hoped that the fatal accident near Pittsfield and the imminent peril to the President of the United States will have one good result in exciting public feeling to a point which will demand that motor companies exact from their employees reasonable speed and constant avoidance of even the danger of collisions.

❀

Edward Eggleston In an interview with Edward Eggleston printed in The Outlook a few years ago he said that, if his own books were brought to him for criticism as the work of another person, he would say that what distinguished them especially was that the characters were all treated in their relation to social conditions. In this statement we think that Mr. Eggleston put his finger on the essential characteristic of all his fiction, which in a way served as forerunners of his later historic studies. The "History of the United States" from his pen, which has deservedly attained very great popularity, especially among younger readers, is marked by lively and entertaining pictures of the people of the country, their habits, social environment, and political tendencies; and for this kind of writing nothing could have been more admirable as a preparation than the authorship of such stories as "The Hoosier Schoolmaster" and "The Circuit-Rider." The last-named novel originally appeared in the columns of The Outlook in its earlier days; and, like "The Hoosier Schoolmaster," and in some degree other stories from Mr. Eggleston's pen, it entered into the life and character of the people of the West a generation ago as few books of the kind have done. Dr. Eggleston, who died last week at his beautiful home at Lake George, at the age of sixty-five, passed his youth in Indiana on a farm, as a clerk, and became a Methodist circuit-rider at the age of nineteen. This experience furnished him with much of the material for his books; but they were written only after he had passed from the work of a Methodist minister to that of an editor of several periodicals. "The Hoosier Schoolmaster" appeared in 1871 in the columns of "Hearth and Home," of which he was then editor, and the story received immediately such wide popular approval that from this time on Mr. Eggleston devoted himself almost entirely to literary work. The first edition of the "History of the United States" appeared in 1888, and represented an immense amount of previous labor. Dr. Eggleston's literary standing will rest chiefly on this history, upon "The Beginners of a Nation," and upon the two novels already named; although half a dozen other books bear his name on the title-page.

❀

Volcanic Eruptions After a short period of quiescence, the volcanoes in Martinique and St. Vincent have again burst into destructive activity. At 9 P.M. on the 30th of August there was an eruption of great energy from Mont Pelée, which destroyed the villages of Morne Rouge and Ajoupa Bouillon, killed more than fifteen hundred people, including Father Mary, the heroic Morne Rouge priest, and devastated a wide area south and east of the main crater, which in all previous eruptions had escaped serious injury. The accounts of the disaster that have reached us by way of St. Lucia and Guadeloupe are not very circumstantial nor very clear; but from the few facts given it would appear that a part of the wall of the main crater was blown out, on the southeastern side of

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the mountain, and that through the gap thus formed a lateral discharge, like the one which destroyed St. Pierre, was projected in the direction of Mont Parnasse, Morne Rouge, Morne Capot, and the beautiful valley of Champ Flore. All of these places lie east of the area swept by the blasts of May 8 and 20, and are situated on the slopes of the Calebasse divide. Morne Balais, the arête by which Mr. Kennan and Professor Heilprin ascended the volcano in June, and the village of Ajoupa Bouillon, through which they passed on their way from Vivé to Morne Rouge, were probably scorched or overwhelmed by a discharge from the adjacent sub-crater in the gorge of the Falaise. The main crater seems to have been greatly enlarged by the blowing out of its southeastern wall; and Morne Lacroix, which bounded it on the northeast, and which was the highest pinnacle of the mountain, has disappeared. On the 3d of September there was another terrific eruption, which is said to have resulted in the loss of two thousand more lives; but it seems hardly possible that, after the catastrophe of August 30, so many persons would have remained inside the danger line. Encouraged by the quiescence of the volcano in the early part of August, thousands of fugitives returned, doubtless, to their homes; but all who were alive must have fled again after the destruction of Morne Rouge and Ajoupa Bouillon, so that on the 3d of September there can hardly have been two thousand persons north of the Capot River. We may hope, therefore, that the loss of life in this latest eruption has been greatly overestimated. Much anxiety is felt for the safety of Professor Heilprin, of Philadelphia, who went back to Martinique on the 11th of August and from whom nothing has since been heard. He wished to make a more careful study of Mont Pelée, and was very likely to go either to Acier or Morne Rouge, which were the best places of observation on the land side.

❀

The Future of the Island

The continued activity of this dangerous explosive volcano raises a serious question with regard to the future of the island—or at least of the part of it that lies north of Fort de France. If the inhabitants of the northern communes are permitted to return to their homes every time the mountain seems to quiet down, the history of the past two weeks may be repeated again and again. The explosions of August 30 and September 3 were quite as severe as those of May 8 and 20, and there is no certainty that eruptions will now cease, or that the volcano has reached the climax of its activity. Since the 1st of May life has not been safe at any point within a radius of five miles from the main crater, and the whole population ought to be removed from that region and settled, with governmental assistance, elsewhere. Mr. Kennan is of opinion that, so far as direct action of the volcano is concerned, there is no danger to life and little danger to property south of a line drawn from the Carbet peaks to the peninsula of Trinité; but the villages of Carbet, Prêcheur, Grande Rivière, Macouba, Basse Pointe, Ajoupa Bouillon, and Morne Rouge should be completely evacuated, as well as the valleys of Champ Flore and the Capot. Most of this region is now so buried in ashes that it is almost uninhabitable, and its people would require assistance even if they should take the risk of remaining at their homes. It would be better, therefore, to remove them at once, distribute them among the communes in the southern half of the island, and give them help and food there. The other villages north of Trinité—Grand Anse, Marigot, and St. Marie—are so far away from the volcano that they would probably be safe in any ordinary eruption. Fort de France, the largest town on the island, is so screened and protected from Mont Pelée by the high intervening peaks of Carbet that it is in no danger from a lateral blast; but if the volcano should blow to pieces, or if in connection with one of its eruptions there should be a severe earthquake, it might be swept out of existence in a few moments by a tidal wave, as its streets are only three or four feet above high-water mark. Generally speaking, the only part of Martinique that now seems to be reasonably safe is the mountainous part south of Trinité and the Carbet peaks. This part, however, includes two-thirds of the area of the island. Fuller intelligence from Martinique will probably be received within a few days.

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Hayti and Germany

The destruction by the German gunboat Panther of a gunboat in the service of the Firminist faction in Hayti is not likely to have grave international significance. Since the recent overthrow of the government of President Sam in Hayti, there have been three Presidential aspirants, Fouchard, Pierre, and Firmin. In the present struggle the forces led by M. Firmin have been threatening the town of Cape Haitien, while the little gunboat which has just been destroyed, the Crête-à-Pierrot, has attempted to blockade the port. In point of fact, the blockade was a farce and was totally ineffectual. Commander McCrea, of the United States gunboat Machias, so informed Admiral Killick, in command of the Crête-à-Pierrot, and also informed him that six European nations, including Germany, had confided their commercial interests to Commander McCrea during the troubles. Admiral Killick admitted that the blockade was inefficient and abandoned it, and recently the Machias left the port. Two or three days later Admiral Killick had the audacity to seize a German steamship, the Markomannia, which had been sent to Cape Haitien by the provisional government of Hayti with arms and ammunition. The German Consul protested against this act as one of piracy, and the German Government has now taken reprisals, in what is certainly a startling and forcible manner, for the seizure of a German ship. The German gunboat Panther found the Haytian gunboat in the harbor of Gonaives, which is occupied by the Firminist government, and the commander of the German gunboat ordered Admiral Killick to remove his crew from the Crête-à-Pierrot and surrender his vessel in five minutes' time. This time was, on the request of Admiral Killick, extended to fifteen minutes, but when the crew had left the vessel, flames were seen to break out on board of her, showing that she had been fired by her crew before they left her—an act undoubtedly considered by the Germans to be in breach of good faith after the extension of the time for leaving the vessel. The Panther immediately fired on the empty gunboat and sank her. As M. Firmin acted directly in opposition to the advice and demands of the American naval commander in Hayti, it seems unlikely that this country will consider that the act of the German gunboat could in any way be construed as inimical to the interests of the United States, or as intrenching in any way upon the Monroe Doctrine.

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The Crimes Act in Ireland

Last week Mr. Wyndham, Chief Secretary for Ireland in the British Cabinet, suddenly applied the Crimes Act to five Irish counties, including that which contains Dublin, the capital. As this happens only a month after the President of the Imperial Commission officially referred to the crimeless character of both Dublin City and county, outsiders have some difficulty in believing that there has been any noteworthy increase of crime in the capital or in the counties affected. The reasons for the inclusion of the capital are supposed to include the regulation and possibly the suppression of certain very obnoxious newspapers which represent the cause of the United Irish League; if this should be the case, the British Cabinet would seem to be blameworthy of partisan aggression. The general application of the Act in Ireland can hardly fail to foment disorder in a land which seems to be—at least according to the testimony of Nationalist members of Parliament—in a condition of comparative peacefulness. Coercion will ultimately be found to be not the best bludgeon to counteract the United Irish League's agitation. A more hopeful sign of the times is the proposal for a council to be held between Irish landlords and tenants—a demand which receives special point by reason of the evictions which have taken place during the past fortnight. In addition to the evicting party, the presence of about a hundred policemen has been necessary to restrain the crowds which cheered the tenants and encouraged them to continue the resistance offered by barricaded doors and windows.

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The Associations Law in France

Forty-four out of the eighty-six Departmental Councils in France have by formal vote approved the recent execution of the Associations Law. Twenty-two have disapproved, and the

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others have not cared or have not dared to register themselves either way. The result geographically is that northern France is opposed to southern. Outsiders have generally thought of northern France as a region more amenable than the south to liberal reforms, but recent events have shown that the province of Brittany influences the country about it, and Brittany has always been a stronghold of political and religious prejudice, not to say fanaticism. The most striking evidence of folly, however, comes from the poet, M. François Coppée, who, in fiery speeches, urges his countrymen to refuse to pay taxes to a government which oppresses civil and religious liberty. "It is with our money, with the money of our patrimony or of our work, that the Government pays these ministers who prepare the laws of persecution, the Deputies and Senators who vote upon them, the Chief of State who signs them, the judges who apply them, the police who assure their execution. Let us cut off the means of livelihood to all that crowd." The Paris "Siècle," in reply, calls the poet's attention to the fact that everything is taxed in France, from a railway to a cigar, and that he is preaching the impossible to his compatriots. While the Associations Law is just in itself, it is unfortunate for the present Premier's reputation that its harsh enforcement does not coincide with the late Premier's indication, as reported when the bill was under debate more than a year ago, that it was not intended to require branch establishments of authorized associations to secure special authorization. As the law does require special authorization, according to M. Combes's construction, he has applied it retroactively. Ignorance of the law excuses no one; but the Premier's course in closing many schools and conventual establishments, unauthorized after the period granted for application, has borne with cruel severity upon several thousand nuns who have not been able to find sufficient food or lodgment in the Mother Houses. We quote from a recent letter written by the well-known American painter Elizabeth Nourse, who has been spending the summer in a Breton convent: "The Sisters of each order supposed that all belonging to that order had received authorization when it was granted to the Mother House. Now it seems that each separate community should have demanded it. The 'Sœurs de Charité,' for instance, had six hundred schools and other establishments under the one Mother House. The Superior had asked for authorization for herself and assistants. As soon as the Sisters found out that each school must apply, they did so; but it was then too late."

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Rudolf Virchow Professor Virchow, who died in Berlin on Friday of last week, is to be regarded as one of the greatest Germans of our time, not only because of his medical and scientific attainments, but also because of his humanitarian activity and his never-ceasing advocacy of liberal political views. Rudolf Virchow began his studies in physiology and pathology some sixty years ago; and to the end of his days he was a student as well as a teacher. His contributions to the world's knowledge of chemistry and pathology were of great consequence, and were recognized as such by the scientific press of the world, and by all scientists of authority. Professor Huxley, for instance, declared that to Virchow the medical world owed a great debt of gratitude; while Sir Andrew Clark has said that Professor Virchow "has given new thoughts to his generation and has changed almost entirely the face of pathological medicine." His most valuable work was in the line of studying the ultimate nature of disease; and here his doctrine of cellular pathology will stand out as the most notable of his achievements. It followed a long series of discoveries relating to the nature of blood corpuscles and to pathological chemistry generally. In public affairs Virchow took a prominent part for many years; for he held that a scientist was not released from the full duties of a citizen. Not discouraged by the failure of the democratic movement of 1848 and 1849, Professor Virchow constantly aided the cause of liberal political ideas whenever opportunity occurred, and for many years had been a Liberal member of the Prussian Legislature, where, in several capacities, he did serious and valuable work. While he had been a citizen of Berlin for over forty years, it was characteristic of him that

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when he was urged to send his resignation to a number of French scientific societies because of the Franco-Prussian war he promptly refused, on the ground that science and politics were things apart, and that a breach in the scientific relations between the two countries would be detrimental to the best interests of civilization. Personally, Virchow was a man of singular attractiveness. He was modest, unselfish, and winning in his manner. One of his students said of him, "His expression is that of extraordinary courage. His attention once drawn to you, you feel as if he were fixing you in focus on the object-glass of his mental microscope; but there was nothing unfriendly in this gaze." His political opposition to Bismarck resulted at one time in a challenge to a duel from the latter.

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The Prussian Poles

As an example of personal courage, every one must admire the German Emperor's insistence upon his original intention to visit Posen on the occasion of the annual German army maneuvers, in spite of the dissuasion of Court officials. The Emperor declared that he would grant the request made some time ago by the citizens of Posen to raze some of the fortifications which were interfering with the city's good. As a matter of fact, these walls, upon which, first and last, many millions have been expended, are quite out of date. The present necessity of replacing them by modern fortifications, namely, by a ring of thirty-one forts beyond the city limits, coincides exactly with the desirability of some evidence of Imperial favor towards the province. Always clever at seizing an advantage, William II. alluded in an eloquent speech to the demolition of the fortresses to make way for parks, as if to remind his alien subjects of substantial benefits which he longed to pour out upon them. Such material benefits, however, will not satisfy a proud people, who see no diminution in the Kaiser's purpose (inherited from Bismarck) to substitute the German for the Polish language throughout Prussian Poland, despite the fact of his statements last week at Posen: "Racial peculiarities and traditions are not to be extirpated," and "Difficulties are not placed in the way of my subjects of the Roman Catholic faith in the exercise of their religion." Recent events have shown the distressing nature of this oppression in the department of education; in the domain of religion, public lands have been offered free to Roman Catholics whose pastors would agree to hold their services in German. These measures, contrasted with the Austrian Government's course in its own Polish provinces, have stimulated the Prussian Poles to show their indignation. The angry speeches in the Reichstag have been followed by the collection of a great fund (a large contribution to which was made by the Polish pianist Paderewski) to keep alive the Polish language, literature, and traditions among the two and a half millions of people in Prussian Poland who still use the Polish tongue. Other notable incidents has been the protests from the great Polish novelist Sienkiewicz, and the voluntary retirement from the Imperial service of Adalbert Kossak, the famous Polish painter, who had become the Kaiser's favorite artist. Finally, although last week William II. drove through miles of cheering Germans who had been brought by special trains into Posen, he found the Poles, as a rule, silent and gloomy.

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England's Trades-Union Congress

The Trades-Union Congress which met in London last week represented a million and a half trades-unionists. Twenty years ago, when the number of unionists was barely half a million, the Socialists derided the Congress as representing only "the aristocracy of labor." To-day apparently the Congress represents not only the aristocracy of labor, but its "upper-middle class" as well. Naturally, the resolutions passed by this body have great political influence in England, where the distinctively wage-earning classes are in a far greater majority than here—only one English family in four possessing any property whatever aside from household goods. Of the resolutions adopted this year the most interesting—apart from the political resolution condemning England's part in the Boer War—was that recommending the establishment of a National system of old-age pensions, "universal in its application to all citizens, men and women, on attaining the age of sixty years, the pension to be at

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the rate of at least five shillings a week." This resolution, it will be observed, avoids the criticism urged against the New Zealand system, that the thrifty poor are excluded from its benefits by the stipulation that owners of a competency are not entitled to pensions. The trades-union Congress recommends that every citizen over sixty be provided with an income sufficient to pay for the bare necessities of life, without pleading poverty either before public officials or before his or her own relatives. Another resolution equally interesting was defeated. This was the proposal of one of the unions that the Australian system of compulsory arbitration be adopted in England. There was a heated debate, and the adverse vote, according to the despatches, was largely due to the belief of many delegates that with compulsory arbitration trades-unions "would die of inanition, since the need for their survival would no longer exist." On our own side of the water we have seen compulsory arbitration opposed by trades-union leaders for apparently the same reason. The pressure for compulsory arbitration, as we said last week, will come, not from the unions and syndicates, which are the principals in industrial wars, but from the general public which now suffers from them without raising its hand.

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Archbishop Farley Last week the Roman Catholic Congregation of the Propaganda met at Rome to decide upon the recommendation to the Sovereign Pontiff of a candidate for the Archbishopric of New York, in succession to the late Most Rev. Michael Augustine Corrigan. The information received from this country showed that the Rt. Rev. Dr. John M. Farley, at present Auxiliary Bishop of New York, was qualified as the worthiest candidate for the post, both in the reports from the American Archbishops and in the lists of Bishops and priests. Of course ratification by the Pontiff was necessary to make the appointment definite, and we are glad to add that a despatch from Rome now announces the papal ratification. As Bishop Farley is not elevated to a new order in the Church, but only to a higher office, he is not to be consecrated; at the proper time he will be invested with his official pallium (a yoke of lamb's wool) and installed in St. Patrick's Cathedral. Dr Farley is exactly sixty years old. He was born in County Armagh, Ireland. When a youth he came to New York City, was graduated from St. John's College, Fordham, was prepared for the priesthood at St. Joseph's Seminary, Troy, N. Y., was ordained in Rome, and, on returning to this country, was assigned to the charge of St. Peter's parish, New Brighton, Staten Island. In 1872 he was made secretary to Archbishop McCloskey, and this position brought him into such close touch with the affairs of the metropolitan diocese (though he found time also to direct the pastorate of St. Gabriel's Church) that his appointment as Diocesan Adviser became a natural one, as did his promotions in 1892 to the Vicar-Generalship and in 1895 to the Coadjutor-Bishopric of the diocese. In this last-named position Dr. Farley took upon himself a great burden of work. Meanwhile, in 1884 the Pope had appointed him a private chamberlain, in 1892 Domestic Prelate, thus conferring upon him the title of Monsignor. The metropolitan see is the most important in the United States, and Monsignor Farley's elevation is regarded as a remarkable tribute to personal worth.

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Have High Prices Injured Workingmen?

During the past six years there has been a remarkable change in the attitude of the two great parties toward the effect of higher prices upon the prosperity of the working classes. In 1896 the Republican leaders, with few exceptions, maintained that the "inflation" of the currency and the consequent rise in prices would injure wage-earners by depreciating the dollar in which they were paid, while the Democrats maintained that the "expansion" of the currency and consequent rise in prices would benefit the wage-earner by restoring full employment at higher wages. The Republicans won in the election, but, contrary to all expectations, during the five years of Republican rule the volume of the currency has been "expanded" or "inflated" without the free coinage of silver as much as

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Democrats expected it to be increased through that measure, and Republicans are now claiming that wage-earners have received their full share of the prosperity that has accompanied the rise in prices, while Democrats are arguing that wages have not risen as much as prices, and therefore that wage-earners are not so well off as before.

The figures that both sides agree upon regarding the increase of the currency and the rise in prices are so striking as to be almost startling to those who have not been watching the course of such events. The Treasury Department statement issued last month shows that the amount of money in circulation on July 1 (the beginning of the fiscal year) was $2,254,000,000, as against $1,640,000,000 on July 1, 1897. Here is a gain of over six hundred million dollars in five years, while the anticipated increase of the currency through the free coinage of silver was reckoned by conservative bimetallists at not more than a hundred millions a year. In other words, the "expansion" of the currency brought about by the new gold discoveries, by the large balance of trade in our favor, by the coinage of the silver bullion in the Treasury (the seigniorage), and by the increase of the bank-note circulation, might easily be called an "inflation" of the currency by the partisans of contraction and low prices.

The change in wholesale prices that has accompanied this increase in the supply of money is brought out sharply by the tables published in "Dun's Review" giving the aggregate prices of several hundred important staples—the same quantity and grade of each being compared at each date:

	Breadstuffs.	Meats.	Dairy and Garden.	Other Food.	Clothing	Metals.	Miscellaneous.	Total.
July 1, 1897....	$10,587	$7,529	$8,714	$7,887	$13,808	$11,642	$12,288	$72,455
July 1, 1902....	20,534	11,628	12,557	8,748	15,533	16,084	16,826	101,910

In other words, it now takes $101,000 to buy a stock of goods that would cost but $72,000 had prices remained the same as in 1897. Upon the basis of "Dun's Review" tables, a Democratic Congressman, Mr. Small, of North Carolina, has published, in the "Congressional Record," a very able argument contending that wages have advanced much less than prices, and therefore that the condition of laborers has become worse during the five years of prosperity. Mr. Small's figures regarding wages are accurately transcribed from a report of the Department of Labor, and indicate an advance in average wages hardly one-half the advance in wholesale prices. These figures of the Labor Department, however, are no more convincing than the figures the Department issued a few years ago, which were used to show that labor had made gains during the period of falling prices and general business depression. The Labor Bureau reports relate only to the average daily wages paid to steadily employed workmen of different grades, and take no account of the loss of employment during periods of depression or increase of employment and frequent promotions that come during a period of prosperity. Measured by this partial standard, the last statistical report of the Inter-State Commerce Commission would seem to show that the period of prosperity to the railway companies had been one of deprivation to the railway employees. Apart from the general officers, the increase in the pay of employees has averaged barely one per cent. a year, while wholesale prices have advanced eight per cent. a year. But when the increase in the number of railway employees is taken into account, the report shows that the aggregate wages paid out has increased enormously. In 1897 the total number of railway employees was but 823,000. In 1901 the number had risen to 1,090,000. The increase in the number of employees in this highly paid industry had been thirty per cent., and the increase in the aggregate wages was more than one-third. A great many men were promoted from one grade of work to another, and men who remained in the highest grade—that of engineers—received, many of them, better "runs" and steadier work. But the case of railway employees is one of the least favorable that can be considered. They lost less than any other class of workmen during the hard times from 1893 to 1897, and they have gained as little as any other

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class, except retail clerks, during the period of prosperity that has followed. The average wages of farm laborers and of unskilled workmen in cities have advanced about twenty per cent. during the past five years. The average wages in many well-organized trades, such as soft-coal mining, carpentering, bricklaying, and the building trades in general, have increased even more than this figure, and in nearly every trade the increase in average wages has been accompanied by a greater steadiness of employment. There are relatively few industries in which the aggregate wage payments have not increased something like one-third.

But, it will be said, an increase of one-third in aggregate wages does not counterbalance an increase of forty per cent. in prices. This brings us to the most serious error in Mr. Small's argument, and in the reports of the Department of Labor upon which it is based. These reports assume that a change in wholesale prices means a corresponding change in the cost of living. As a matter of fact, however, laborers do not buy at wholesale, and the prices they pay for goods at retail are but slowly affected by changes in wholesale rates. "Breadstuffs," according to "Dun's Review," have almost doubled in price since 1897, but the price of bread at the baker's has hardly advanced at all. The wholesale prices of meats, according to "Dun's Review," have advanced more than one-half, but the retail price of steak has not advanced more than one-fifth. The wholesale price of dairy and garden products has advanced more than forty per cent., yet innumerable families are paying the same price for milk they always did, and fifteen per cent. would cover the general advance in the price of butter and eggs, fruit and vegetables. So it is with other goods, and especially with other important items of household expense. The cost of erecting new buildings has greatly increased, but the rent paid for old ones has hardly increased at all. Wool and cotton and leather are much dearer than in 1897, but clothing and shoes cost but little more than before. It is very doubtful, indeed, if the general advance in the cost of living amounts to fifteen per cent. In other words, although the average daily wages of American workmen have increased less than wholesale prices, they have increased more than the retail prices which really measure the cost of living. Even the steadily employed workman, therefore, is, as a rule, better off than he was five years ago. But the greatest gain has been to the men partly employed then but fully employed now. During the period of falling prices and business depression from 1893 to 1897 the distress of city workingmen centered in the "problem of the unemployed." During the period of rising prices and industrial revival that problem has been forgotten.

The conditions of general prosperity indicated by these statistics are produced to a large degree, no doubt, by successful crops, the growth of commerce and manufacturing under the stimulus of foreign demand, and similar causes. But it can hardly be denied that the increase in the currency has been a pronounced and important factor in the present prosperity of the country. This does not prove that free silver coinage was the correct method of increasing the currency to keep pace with the increasing population and commerce; but it does furnish a practical demonstration of the need which Secretary Windom so clearly saw, of a monetary system in this country which should automatically contract and expand. Such a system we do not possess at present, but must depend upon the chance that newly discovered gold-mines or newly established private banks of circulation may supply our needs.

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Professor Ladd and the Churches

It is not uncommon to find in publications by promoters of the Ethical Culture movement criticisms of the churches for deficient ethical interest. It is so uncommon to find such criticisms in publications by ministers or members of the churches that their occurrence is noteworthy. Especially noteworthy is such criticism when not put into a page or sentence that may escape observation, but standing forth in the Preface, where one looks for what the author deems most important. Thus prominent is the place given by Professor Ladd, of Yale, in his recent work on "The Philosophy of Con-

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duct," to as severe a criticism of the churches as one ever hears to-day. Twice in about a page of his Preface he pronounces their ethical condition "relatively low and nerveless." If this seems singular, it can seem hardly less singular that such a criticism has provoked little, if any, contradiction, though made by a man of special distinction as a theologian, a scientist, and a philosopher. It certainly is not a charge of the kind that refutes itself and can be met, as Cotton Mather recommended, with "generous silence and pious contempt."

It happens that Dr. Ladd is not altogether unsupported in his opinion. It is partially, at least, corroborated by Dr. Gladden in his "Social Salvation," and by Dr. Strong in his "The Next Great Awakening," both of them among this year's books. Each of these notes disapprovingly a large element in the churches who ignore the social aspects and duties of Christianity; but the social *is* the ethical; and this element constitutes, as these writers judge, a serious impediment to the betterment of social conditions, and to the realization of the social—that is, ethical—ideals of Christ.

It is, of course, easy for any to whom such criticisms seem strange or incredible to fancy that they are mere "idols of the cave," the product of pessimistic broodings that have gone astray from facts. But it can hardly be denied that there are facts generally known which seem to justify them.

"Commercialism in politics" is a substantial text that has been preached upon by the upright citizen who won the grateful praise of all but those he thwarted in their schemes of plundering the treasury which he guarded as Comptroller of the city of New York. Every one knows what Mr. Coler means by it, and that in many a city and State it has been eating like a cancer into the vitals of the commonwealth, corrupting governments, debauching consciences, pillaging the people. But one may attend the great conventions which the churches hold periodically, and hear much of all kinds of Christian interests, but seldom or never a word of protest or warning against this enormous moral evil poisoning the very springs of our National life. Such a condition certainly answers to Professor Ladd's epithet of "nerveless."

The State of Pennsylvania is by common fame, as for years it has been, the prey of a peculiarly vicious political machine, whose frauds at the ballot-box and whose spoliation of the treasury are facts beyond controversy. It is also a State in which churches, especially of the conservative type, are numerically strong, churches which in their great assemblies show themselves especially zealous for theological orthodoxy, and might be supposed sensitive to public attempts to set aside the Ten Commandments as "an iridescent dream." But if any rebuke of such attempts has been uttered in these assemblies, or if any wide protest of the Christian citizens of Pennsylvania has been made against the moral enormities that disgrace the administration of the State and of its chief cities, it has escaped the vigilance of the reporters for the press. Yet it was just such enormities as the spoliations and frauds perpetrated by political machines whose immorality taints the land to-day, which provoked those spiritual leaders whom we revere as the Old Testament prophets to "cry aloud and spare not," as in the righteous wrath that glows through the first chapter of Isaiah. Remembering this, one who notes the general lack of expressed indignation under similar provocation, and the apparent acquiescence in evil conditions that prevails among churches that dwell adjacent to "Satan's seat," finds it hard to dissent from Professor Ladd's description of them as "relatively low and nerveless" in an ethical view.

It may be replied that there is more moral sensitiveness than there seems to be; that the seeming apathy indicates merely a sense of helplessness due to the sectarianism that divides the churches, weakening their consciousness of responsibility and their power to give effect to their convictions. But one who remembers how many a pulpit thundered against the plot of fifty years ago to extend slavery into territory that had been set apart as free, and how three thousand ministers of many denominations joined in a petition to Congress against the iniquity of the Kansas-Nebraska Bill, can hardly doubt that "where's a will there's a way" to get together on the principle, "Ye that love the Lord hate evil." If the moral foulness that taints our political life to-day,

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that is cast in our teeth by European journals as our National shame, that poisons the spring of our republican liberties in the civic conscience—the venal voters in our villages, the venal lawmakers in our councils and legislatures, the alliance of bribe-giving corporations and bribe-taking bosses known as commercialism in politics that reduces legislation and administration to an affair of bargain and sale of public interests to private greed—if all this, and more, in a country where church members number nearly one in three of the population, does not rouse an effective number of Christian consciences in pews and pulpits to "find a way or make one" to get together for social salvation, so great a failure can be explained only by the fact that Professor Ladd asserts, a "relatively low and nerveless" ethical condition. Those who have seen these divided churches recently rejoicing over the fact that they could, despite all disagreements, get together in an Ecumenical Conference to promote in unison the evangelization of heathen, can hardly doubt that they could get together in State Conferences, if not at first in National, to initiate moral reformation at home through moral revival from a torpid moral condition. Torpid, no more than half awake at most, is the Christian conscience, as Drs. Gladden and Strong have pointed out, which observes the personal but disregards the social requirements of Jesus' teaching concerning the Kingdom of God. Without excuse is the Christian citizen who ignores the obligation, laid on him by the fact that he has a share in a representative government, to use that share as a means for representing his Christian principles.

Serious responsibility in the present crisis in morals now rests upon those especially whose sacred calling it is to quicken and instruct the conscience of the Church. Dr. Strong's assertion that many of them fail to realize what is involved in preaching the Gospel of the Kingdom tallies with the observation of others. The changed religious emphasis in books of formative power, upon which The Outlook has recently commented, is not yet observable in current preaching generally. In the multitude of sermons that one hears in the churches or sees in print there are few that are burdened with the need of a salvation that is social as well as personal; few that seem touched with conviction of a widely diffused moral miasma that depraves the public conscience, and a moral profligacy of civic life engendered by an unchecked commercialism. The Christian preacher now needs to hew to the line of social righteousness as closely as did the Hebrew prophets whose divine inspiration his creed asserts. But Christian conference is needed in the present crisis quite as much as Christian teaching. God-fearing men in these United States need now to get together to confer about the common salvation at home, as well as for the salvation of the heathen. They will do well to profit by the cynical remark of an unscrupulous party boss some years ago: "Politicians care nothing about the church vote, but they respect the saloon vote, for that goes solid."

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Not Poverty but Strength

The extraordinary commercial development of the last few years, the enormous addition to the capital of the world, and the growing strain upon the working power of humanity, constitute a group of phenomena of the very highest importance, about which all manner of opinions are expressed, most of them probably of very small value. The development of man is so irregular, it covers such a wide range of faculties, it is subject to such mutations, that nothing is more difficult than to determine its spiritual value and its ultimate significance at any given period. We are in the very heart of a great commercial development; but whether the world is more commercial in spirit than ever before is an open question. Never in earlier history have such colossal fortunes been piled up; but it is doubtful whether men care more for money to-day than they did two hundred years ago. So many facts must be taken into consideration, the view of the observer must be so comprehensive and his insight so direct, that very few men in any generation are qualified to judge of the ultimate aims of their own time. Thirty years ago Germany was the most uncommercial country in the world, and was held up as a model of devotion to the domestic, the artistic,

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and the scholarly. These qualities were supposed to be inherent in the German character. Since the war with France, however, Germany has become a commercial nation, and has shown an astonishing capacity for commercial activity; with the result that German society is now full of newly rich people who are quite as offensive in their materialism as people in similar circumstances among any other race. The German comic newspapers are full of satires upon the gross materialism of the men who have recently come to fortune in that country. It now appears that the Germans were not deficient in the love of money or in the ability of dealing with business enterprises, but lacked the opportunity. With the opportunity has come the development of the ability, and also the revelation of those unlovely sides of human nature which too rapid growth of fortune always reveals.

That society has passed into a new stage of development is clear enough. Old standards have already changed. What were once great fortunes have now become mere competencies; and the capitalist of to-day counts by millions where his predecessors counted by hundreds of thousands. At first glance it might seem as if this enormous expansion of material energy, this immense addition to the wealth of society, involved a process of materialization. In many cases it does, but it is by no means sure that the making of money in such colossal amounts will not in the future rob money of the peculiar power which it has long held upon the imagination. The wealth-producing capacity of society appears to be illimitable since the introduction of two great elements—co-operation on a scale unknown before in the history of the world, and the application of science in all departments. Sources of wealth are being opened in every direction which were unsuspected and which appear to be inexhaustible. Nothing, apparently, can prevent society from being enormously rich. Given the genius of the human mind in its present development and the immense storage of force and material in the globe about it, and nothing can prevent men from becoming immensely rich.

Mr. Beecher used to say that the supreme test of society was still before it; that test will come when the world ceases to feel the pressure of the need of daily labor and can devote itself to the things for which it cares most. The real test of a man comes, not when he is compelled by circumstances to earn his daily bread by the sweat of his brow, but when the bread has been earned and the man is free to do what he chooses; then comes a sudden and often disastrous revelation of the poverty of his spirit, the narrowness of his resources. The greatest perils come, not when men are in adversity, but when they are well fed, well clothed, and well housed. That such perils await the whole world no man can doubt; that they are to be specially pressing in this country no one can question.

But it must not be forgotten that, if prosperity has its dangers, so also has adversity. Adversity is often spoken of as a disguised blessing; but, as a matter of fact, it often makes men mean, sordid, and brutal. The English bishop of the last century who said that it was very hard to be a Christian on less than a pound a week put a fact in a very compact and intelligible way. Narrow circumstances often develop the highest traits of character; they often make men patient, enduring, self-sacrificing; but they also often develop the very meanest, hardest, and most repulsive traits of character.

Protection from the perils of great prosperity will not be found by the preaching of poverty. Men cannot become poor without reducing their activities, letting their faculties lie dormant, curtailing their energies; and to none of these things will able-minded and able-bodied men consent. Presently there will come a lessening of speed, a greater repose, larger leisure; but, with the finer development of organization and the higher applications of science, just as much wealth will be produced as the world now produces at full pressure of work. The spiritual interests of society are to be saved, not by urging men to become inactive in order that they may diminish their wealth, but by teaching them the true uses of wealth. The work of the Church to-day is not to preach poverty, but a more vigorous and commanding spiritual life; men cannot be helped by being made poor; they can be saved only by being made strong.

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THE BIG CORPORATIONS COMMONLY CALLED TRUSTS

The reports of the following speeches are made by authority of the President of the United States

The addresses of President Roosevelt relating to what he himself terms the "big corporations commonly called trusts," made at Providence, Boston, Fitchburg, and Bangor during his recent New England trip, are of such essential importance to the discussion which is now going on, and which will undoubtedly continue and increase in earnestness during the next two years, that it has seemed well worth while to present them together and in this authorized form to the readers of The Outlook.—THE EDITORS.

THE PROVIDENCE SPEECH

WE are passing through a period of great material prosperity, and such a period is as sure as adversity itself to bring mutterings of discontent. At a time when most men prosper somewhat it always happens that a few men prosper greatly, and it is as true now as it was when the Tower of Siloam fell upon all who were under it, that good fortune does not come only to the just, nor bad fortune only to the unjust. When the weather is good for crops, it is also good for weeds. Moreover, not only do the wicked flourish when the times are such that most men flourish, but, what is worse, the spirit of envy and jealousy and hatred springs up in the breasts of those who, though they may be doing fairly well themselves, yet see others who are no more deserving doing far better.

Wise laws and fearless and upright administration of the laws can give the opportunity for such prosperity as that we see about us. But this is all that they can do. When the conditions have been created which make prosperity possible, then each individual man must achieve it for himself by his own thrift, intelligence, energy, industry, and resolute purpose. If when people wax fat they kick, as they have been prone to do since the days of Jeshurun, they will speedily destroy their own prosperity.

If they go into wild speculation and lose their heads, they have lost that which no legislation can supply, and the business world will suffer in consequence. If in a spirit of sullen envy they insist upon pulling down those who have profited most by the years of fatness, they will bury themselves in the crash of the common disaster. It is difficult to make our material condition better by the best laws; but it is easy enough by bad laws to throw the whole Nation into an abyss of misery.

Now, the upshot of all this is that it is peculiarly incumbent upon us in a time of such material well-being, both collectively as a Nation and individually, each on his own account, to show that we possess the qualities of prudence, self-knowledge, and self-restraint. In our Government we need above all things stability, fixity of economic policy, while remembering that this fixity must not be fossilization, that there must not be inability to shape our course anew to meet the shifting needs of the people as these needs arise.

There are real and great evils in our social and economic life, and these evils stand out with ugly baldness during good times, for the wicked who prosper are never a pleasant sight. There is every need of striving in all possible ways, individually and collectively, by combinations among ourselves in private life and through the recognized organs of government, for the cutting out of these evils. Only let us be sure that we do not use the knife with an ignorant zeal which would make it more dangerous to the patient than to the disease.

One of the features of the tremendous industrial growth of the last generation has been the very great increase in large private, and especially in large corporate, fortunes. We may like this or not, just as we please, but it is a fact, nevertheless, and as far as we can see it is an inevitable result of the working of various causes, prominent among which has been the

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immense importance steam and electricity have assumed in modern life.

Urban population has grown in this country, as in all civilized countries, much faster than the population as a whole during the last century, and where men are gathered together in great masses it inevitably results that they must work far more largely by means of combinations among themselves than when they live isolated from one another.

Now, I suppose that most of us prefer on many accounts the old conditions of life, under which the average man lived more to himself and by himself, when the average community was more self-dependent, and where, even though the standard of comfort was lower on the average, yet there was less of the glaring inequality in worldly conditions which we now see in our great cities.

It is not true that the poor have grown poorer, but some of the rich have grown so very much richer that where multitudes of men are herded together in a limited space the contrast strikes the onlooker as more violent than formerly. On the whole, our people earn more and live better than ever before, and the progress of which we are so proud could not have taken place had it not been for the great upbuilding of industrial centers, such as our commercial and manufacturing cities. But together with the good there has come a measure of evil. Life is not so simple as it was, and surely both for the individual and the community the simple life is normally the healthy life. There is not in the cities the same sense of common underlying brotherhood that there is still in country localities, and the lines of social cleavage are far more clearly marked.

For some of the evils which have attended upon the good of the changed conditions we can at present see no complete remedy. For others the remedy must come by the action of men themselves in their private capacity, whether merely as individuals or by combination one with another. For yet others some remedy can be found in legislative and executive action, National, State, or municipal.

Much of the complaint against combinations is entirely unwarranted. Under present-day conditions it is as necessary to have corporations in the business world as it is to have organization among wage-workers. But we have a right to ask in each case that they shall do good and not harm. Exactly as labor organizations, when managed intelligently and in a spirit of justice and fair play, are of very great service, not only to the wage-workers, but to the whole community (as the history of many labor organizations has conclusively shown), so wealth, not merely individual, but corporate, when used aright is not merely a benefit to the community as a whole, but indispensable to the upbuilding of the country, under the conditions which at present the country has grown not only to accept, but to demand as normal. This is so obvious that it seems trite even to state it, and yet, if we are to judge from some of the arguments advanced against, and attacks made upon, wealth, as such, it is a fact worth keeping in mind.

A great fortune, if not used aright, makes its possessor in a peculiar sense a menace to the community as a whole, just as a great intellect does if it is unaccompanied by developed conscience, by character. But, obviously, this no more affords grounds for condemning wealth than it does for condemning intellect. Every man of power, by the very fact of that power, is capable of doing damage to his neighbors; but we cannot afford to discourage the development of such merely because it is possible they may use their power to wrong ends.

If we did so, we should leave our history a blank, for we should have no great statesmen, soldiers, or merchants, no great men of arts, of letters, or of science. Doubtless, on the average, the most useful man to his fellow-citizens is apt to be he to whom has been given what the Psalmist prayed for—neither poverty nor riches; but the great captain of industry, the man of wealth who alone or in combination with his fellows drives through our great business enterprises, is a factor without which this country could not possibly maintain its present industrial position in the world.

Good, not harm, normally comes from the piling up of wealth through business enterprises. Probably the most serious harm resulting to us, the people of moderate means, is when we harm ourselves by letting the dark and evil vices of envy and hatred toward our fellows eat into our natures.

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Still, there is other harm of a more evident kind, and such harm it is our clear duty to try to eradicate if possible and in any event to minimize. The corporations —and therefore those great corporations containing some tendency to monopoly which we have grown to speak of rather loosely as trusts—are the creatures of the State, and the State not only has the right to control them, but is in duty bound to control them wherever the need for such control is shown.

There is clearly a need of supervision—need to exercise the power of regulation on the part of the representatives of the public—wherever, as in our own country at the present time, business corporations become so very strong both for beneficent work and for work that is not always beneficent. It is idle to say that there is no need for such supervision. A sufficient warrant for it is to be found over and over again in any of the various evils resulting from the present system, or rather lack of system.

There is in our country a peculiar difficulty in the way of exercising such supervision and control because of the peculiar division of governmental power. When the industrial conditions were simple, very little control was needed, and no trouble was caused by the doubt as to where power was lodged under the Constitution. Now the conditions are complicated, and we find it difficult to frame National legislation which shall be adequate, while as a matter of practical experience State action has proved entirely insufficient, and in all human probability cannot or will not be made sufficient, to meet the needs of the case.

Some of our States have excellent laws —laws which it would be well, indeed, to have enacted by the National Legislature. But the wide differences in these laws, even between adjacent States, and the uncertainty of the power of enforcement, result practically in altogether insufficient control. I believe that the Nation must assume this power of control by legislation, and if it becomes evident that the Constitution will not permit needed legislation, then by Constitutional amendment.

The immediate need in dealing with trusts is to place them under the real, not nominal, control of some sovereign to which, as its creature, the trusts shall owe allegiance, and in whose courts the sovereign's orders may with certainty be enforced. This is not the case with the ordinary so-called "trust" to-day, for the trust is a large State corporation, generally doing business in other States also, and often with a tendency to monopoly.

Such a trust is an artificial creature not wholly responsible to or controllable by any legislature, nor wholly subject to the jurisdiction of any one court. Some governmental sovereign must be given full power over these artificial and very powerful corporate beings. In my judgment, this sovereign must be the National Government. When it has been given full power, then this full power can be used to control any evil influence, exactly as the Government is now using the power conferred upon it under the Sherman Anti-Trust Law.

Even when the full power has been conferred, it would be highly undesirable to attempt too much or to begin by stringent legislation. The mechanism of modern business is as delicate and complicated as it is vast, and nothing would be more productive of evil to all of us, and especially to those least well off in this world's goods, than ignorant meddling with this mechanism, and, above all, if the meddling was done in a spirit of class or sectional rancor.

It is desirable that this power should be possessed by the Nation, but it is quite as desirable that the power should be exercised with moderation and self-restraint. The first exercise of that power should be the securing of publicity among all great corporations doing an inter-State business. The publicity, though non-inquisitorial, should be real and thorough as to all important facts with which the public has concern.

The full light of day is a great discourager of evil. Such publicity would by itself tend to cure the evils of which there is just complaint; and where the alleged evils are imaginary, it would tend to show that such was the case. When publicity is attained, it would then be possible to see what further should be done in the way of regulation.

Above all, it behooves us to remember, not only that we ought to try to do what we can, but that our success in doing it

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depends very much upon our neither attempting nor expecting the impossible. Distrust the man who offers you a patent cure-all for the evils of the body politic just as you would distrust him who tries to sell you a medicine to cure all the diseases of your corporal bodies.

Mankind has moved slowly upward through the ages, sometimes a little faster, sometimes a little slower; but rarely, indeed, by leaps and bounds. At times a great crisis comes in which a great people, perchance led by a great man, can at white heat strike some mighty blow for the right—make some long stride in advance along the path of orderly liberty and justice. But normally we must be content if each of us can do something, by no means all that we wish, but still something, for the advancement of those principles of righteousness which underlie all real national greatness, all real civilization.

I see no promise of a complete solution for all the problems we group together when we speak of the trust question. But we can make a beginning in solving these problems, and a good beginning, if only we approach the subject with a sufficiency of resolution, of honesty, and of that hard common sense which is one of the most valuable, and, unfortunately, not one of the most common, assets in the equipment of any people.

I think the National Administration has shown its firm intention to enforce the laws as they now stand on the statute-books, without regard to persons, and I think that good has come from this enforcement. I think, furthermore, that additional legislation should be had, and can be had, which will enable us to accomplish much more than has been accomplished along these same lines. No one can promise you a perfect solution, at least in the immediate future; but something has already been done, and much more can be done if our people temperately and determinedly will that it shall be done.

In conclusion, let me add one word. While we are not to be excused if we fail to do whatever is possible through the agency of Government, we must ever keep in mind that no action by the Government, no action by any combination among ourselves, can take the place of the individual qualities to which, in the long run, each man must owe his success. There never has been devised, and there never will be devised, any law which will enable a man to succeed save by the exercise of those qualities which have always been the prerequisites of success—the qualities of hard work, of keen intelligence, of unflinching will.

No action by the State in any form can do more than supplement the initiative of the individual, and ordinarily the action of the State can do no more than secure to each individual the chance to show, under as favorable conditions as possible, the stuff of which he is made.

THE ADDRESS AT BOSTON

I want to take up this evening the general question of our economic and social relations, with specific reference to that problem with which I think our people are now greatly concerning themselves, the problem of our complex social condition as intensified by the existence of the great corporations which we rather loosely designate as trusts. I want to say one or two things as preliminaries.

In the first place, I have not come here to say that I have discovered a patent cure-all for all the evils of the trusts. When people's minds are greatly agitated on any subject, and especially when they feel deeply, but rather vaguely, that conditions are not right—when that is the case, it is far pleasanter, in addressing them, to be indifferent to what you promise; but it is much less pleasant afterward, when you come to try to carry out what has been promised.

Now, of course, the worth of a promise consists purely in the way in which the performance squares with it. That has got two sides. In the first place, if a man is an honest man, he will try just as hard to keep a promise made on the stump as one made off the stump. In the second place, if the people keep their heads, they won't wish promises to be made which are impossible of performance. You see one side of that question is my duty and the other side is yours.

Mankind goes ahead but slowly, and it goes ahead mainly through each of us trying to do the best that is in him and to do it in the sanest way. We have founded our Republic upon the theory that the average man will, as a rule, do the right

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thing, that in the long run the majority are going to decide for what is sane and wholesome. If our fathers were mistaken in that theory, if ever things become such, not occasionally, but persistently, that the mass of the people do what is unwholesome, what is wrong, then the Republic cannot stand, I care not how good its laws, I care not what marvelous mechanism its Constitution may embody.

Back of the laws, back of the Administration, back of the system of government, lies the man, lies the average manhood of our people, and in the long run we shall go up or go down according as the average standard of our citizenship does or does not wax in growth and grace.

Now, when we come to the question of good citizenship, the first requisite is that the man shall do the homely, every-day, humdrum duties well. A man is not a good citizen, I do not care how lofty his thoughts are about citizenship in the abstract, if in the concrete his actions do not bear them out. It does not make much difference how high his aspirations for mankind at large may be; if he does not behave well in his own family, those aspirations do not bear visible fruit. He has got to be a good breadwinner. He has got to take care of his wife and his children. He has got to be a neighbor whom his neighbors can trust. He has got to act squarely in his business relations. He has got to do those every-day, ordinary things first, or he is not a good citizen.

But he has got to do more than that. In this country of ours the average citizen must devote a good deal of thought and time to the affairs of the State as a whole, or those affairs will go backward; and he must devote that thought and that time steadily and intelligently.

If there is any one quality that is not admirable, it is hysterics, either in religion or in anything else. The man or woman who tries to make up for ten days' indifference to duty by an eleventh-day morbid repentance about non-performance of duty is of scant use in the world. Now, in the same way it is of no possible use to decline to go through all the ordinary duties of citizenship a long space of time, and then suddenly to get up and feel very angry about something or somebody not clearly defined in one's mind, and demand reform, as if it was a concrete substance to be handed out forthwith.

This is preliminary to what I want to say to you about the whole question of corporations as affecting the public. There are very many and very difficult problems with which we are faced as one of the results of the great forces which, taken all together, we speak of as trusts. It is worse than useless for any of us to rail at or regret the great growth in industrial civilization of the last half-century. Speaking academically, we can, according to our several temperaments, regret that the old days with the old life have vanished or not, just as we choose, but we are only here to-night because of the play of those great forces. Boston and the thriving cities of Massachusetts have been built up as a result of those forces. Otherwise you would not have here in Massachusetts the problems to deal with, and you would not be here to deal with them.

There is but little use in regretting that things have been shaping themselves differently from the way we would in the abstract prefer. The practical thing to do is to face the conditions as they are, and see if we cannot get the best there is in them out of them. Now, we are not going to get a complete or perfect solution for all of the evils which come to our minds when we think of the trusts by any single action on our part. A good many actions in a good many different ways will be required before we get many of these evils even partially remedied.

We must, first of all, think clearly. We must probably experiment somewhat. We must, above all, show by our actions that our interest in the question is permanent and not spasmodic; and we have got to see that all the steps are taken toward the solution. Now, of course, this is perfectly trite. Every one who thinks knows that the only way in which any problem of great importance was ever successfully solved was by consistent and persistent effort toward a given end—effort that did not cease with any one election or with any one year, but was continued steadily, temperately, but resolutely, toward a given end.

It is a little difficult to set clearly before us all of the evils connected with what we call the trusts, but I think that those

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gentlemen, and especially those gentlemen of large means, who deny that the evils exist are acting with great folly. So far from being against property when I ask that the question of the trusts be taken up, I am acting, in the most conservative sense, in property's interest.

When a great corporation is sued for violating the Anti-Trust Law, it is not a move against property, it is a move in favor of property, because when you can make it evident that all men, great and small alike, have to obey the law, you are putting the safeguard of the law around all men. When you make it evident that no man shall be excused for violating the law, you make it evident that every man will be protected from violations of the law.

One of the great troubles, I am inclined to think much the greatest trouble, in any immediate handling of the question of the trusts comes from our system of government. Let me go back for one moment.

I want you to remember that my words are to be taken exactly at their face value. Remember that I am not saying that, even if we had all the power, we could completely solve the trust question.

For instance, if what we read in the papers is true, there is a prospect of forming international trusts. It is going to be very difficult by any legislation on our part to deal completely with a problem which becomes international in its bearings.

But a great deal can be done in various ways even now. Much is being done, and much more can be done, if we can see that the power is put somewhere to do it.

While I most firmly believe in fixity of policy, I do not believe that that policy should be fossilized; and when conditions change we must change our governmental methods to meet them. I believe with all my heart in New England town meetings, but you can't work the New England town meeting in Boston; it is too big. You have got to devise something else. Yet, if you look back in the history of Boston, you will find that Boston was very reluctant to admit this during the early decades of the nineteenth century.

When this Government was founded, there were no great individual or corporate fortunes, and commerce and industry were carried on very much as they had been carried on in the days when Nineveh and Babylon stood in the Mesopotamian valley. Sails, oars, wheels—commerce moved through them. The pack train, the rowboat, the sailing craft—these were the methods of commerce. Everything has been revolutionized in the business world since then, and the progress of civilization, from being a dribble, has become a torrent.

There was no particular need at that time of bothering as to whether the Nation or the State had control of corporations. They were easy to control. Now, however, the exact reverse is the case.

Remember, when I say corporations I do not mean merely combinations of corporations or corporations under certain peculiar conditions. For instance, some time ago the Attorney-General took action against a certain trust. There was considerable discussion as to whether the trust aimed at would not seek to get from under the law by becoming a single corporation. Now, I want laws that will enable us to deal with it, no matter what shape it takes. I want to see the Government able to get at it definitely, so that the action of the Government cannot be evaded by any turning within or without Federal or State statutes.

At present we have really no efficient control over a big corporation which does business in more than one State. Frequently the corporation has nothing whatever to do with the State in which it is incorporated, except to get incorporated; and all its business may be done in entirely different communities—communities which may object very much to the methods of incorporation in the State named.

I do not believe that you can get any action by any State, I do not believe it practicable to get action by all the States, that will give us satisfactory control of the trusts, of big corporations; and the result is at present that we have a great, powerful, artificial creation which has no creator to which it is responsible. The creator creates it, and then it goes and operates somewhere else, and there is no interest on the part of the creator to deal with it—it does not do anything in that State. It does not do anything where the creator has power; it operates outside entirely.

It is, of course, a mere truism to say

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that the corporation is the creature of the State, that the State is sovereign. Now I want to make a real and not a nominal sovereign, to have some one sovereign to which the corporation shall be really and not nominally responsible.

At present, if we pass laws, nobody can tell whether they will amount to anything. That has two bad effects. In the first place, the corporation becomes indifferent to the lawmaking body; and, in the next place, gentlemen, the lawmaking body gets into that most pernicious custom of passing a law, not with reference to what will be done under it, but with reference to its effects upon the opinions of the voters.

That is a bad thing. When any body of lawmakers passes a law not simply with reference to whether that law will do good or ill, but with the knowledge that not much will come of it, and yet that perhaps the people as a whole will like to see it on the statute-books—when you get to that condition it does not speak well for the lawmakers, and it does not speak very well for the people either.

What I hope to see is power given to the National Legislature which shall make the control real. It would be an excellent thing if you could have all the States act on somewhat similar lines, so that you would make it unnecessary for the National Government to act; but all of you know perfectly well that the States will not act on somewhat similar lines.

No advance whatever has been made in the direction of intelligent dealing by the States as a collective body with these great corporations. Here in Massachusetts you have what I regard as, on the whole, good corporation laws. I think that many of our difficulties—here again I am not promising a millennium, it is not in my power to promise it—I say many of our difficulties would be in a fair way of solution if we had the power to put upon the National statute-books, and did put upon them, laws for the Nation with the same general spirit and purpose of those you have here on the subject of corporations in Massachusetts.

So you see, gentlemen, I am not advocating anything very revolutionary. I am advocating action to prevent anything revolutionary. If we can get adequate control by the Nation of these great corporations, then we can pass legislation which will give us the power of regulation and supervision over them.

If the Nation had that power, mind you, I should advocate as strenuously as I knew how that the power should be exercised with extreme caution and self-restraint. No good will come from plunging in without having looked carefully ahead.

The first thing we want is publicity; and I do not mean publicity as a favor by some corporations. I mean it as a right from all corporations affected by the law. I want publicity as to the essential facts in which the public has an interest. I want the knowledge given to the accredited representatives of the people of facts upon which those representatives can, if they see fit, base their actions later.

Something, as I said, can be done now. Indeed, I think a good deal can be done now, a good deal is being done now. As far as the anti-trust laws go, they will be enforced. No suit will be undertaken for the sake of seeming to undertake it. Every suit that is undertaken will be begun because the lawyer and upright man whom we are fortunate enough to have as Attorney-General, Mr. Knox, believes that there is a violation of the law which we can get at; and when the suit is undertaken it will not be compromised except upon the basis that the Government wins. Of course, gentlemen, no laws amount to anything unless they are administered honestly and fearlessly. You must have good administration before the law will amount to anything.

I cannot say I am sure, but I believe, that it is possible to frame National legislation which shall give us more power than we now have, at any rate over corporations doing an inter-State business. I cannot guarantee that, because in the past it has more than once happened that we have got laws on the statute-books which those who made them intended to mean one thing, and when they came up for decision it was found that the intention had not been successfully put into effect.

But I believe that additional legislation can be had; and I think we must make up our minds to the fact that if it proves evident that we cannot, under the Constitution as it is, give the National Administration sufficient power in dealing

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with these great corporations, then, no matter what our reverence for the past, our duty to the present and the future will force us to see that some power is conferred upon the National Government; and when that power has been conferred, then it will rest with the National Government to exercise it. At present we will do the best we can with strawless bricks; but remember that it is not our fault that they are strawless.

FROM THE FITCHBURG SPEECH

If some of those who have seen cause for wonder in what I have said thus far on the subject of the great corporations which are popularly, although with technical inaccuracy, known as trusts, would take the trouble to read my messages when I was Governor, what I said on the stump two years ago, and what I put into my first message to Congress, I think they would have been less astonished. I said nothing on the stump that I did not think I could make good, and I shall not hesitate now to take the position which I then advocated. I am even more anxious that you who hear what I say should think of it than that you should applaud it. . . . I am not going to try to define with technical accuracy what ought to be meant when we speak of a trust. Normally, in popular parlance, men mean the great corporations through which so large a proportion of the work of the business world is now done. But if by trust we mean merely a big corporation, then I ask you to ponder the utter folly of the man who, either in a spirit of rancor or in a spirit of folly, says, "Destroy the trusts," without giving you an idea of what he means really to do. I will go with him if he says destroy the evil in the trusts, gladly. I will try to find out that evil; I will seek to apply remedies, which I have already outlined in other speeches. But if his policy, from whatever motive, whether hatred, fear, panic, or just sheer ignorance, is to destroy the trusts in a way that will destroy all our prosperity—no. Those men who advocate wild and foolish remedies, which would be worse than the disease, are doing all in their power to perpetuate the evils against which they nominally war, because if we are brought face to face with the naked issue of either keeping or totally destroying a prosperity in which the majority share, but in which some share improperly, why, as sensible men, we must decide that it is a great deal better that some people should prosper too much than that no one should prosper enough. So that the man who advocates destroying the trusts by measures which would paralyze the industries of the country is at best a quack, and at worst an enemy to the Republic.

Now you can look back but nine years to a period when no trust flourished. In 1893 there was no trouble about anybody making too much money. The trusts were down, but the trouble was that we were all of us down. Nothing but harm to the whole body politic can come from ignorant agitation, carried on partially against real evils, partially against imaginary evils, but in a spirit which would substitute for the real evils, evils just as real and infinitely greater. Those men, if they should succeed, could do nothing to bring about a solution of the great problems with whch we are concerned. If they should destroy certain of the evils at the cost of overthrowing the well-being of an entire country, it would mean merely that there would come a reaction in which they and their remedies would be hopelessly discredited. . . . Now, it does not do anybody any good, and it will do most of us a great deal of harm, to take steps which will check any proper growth in a corporation. We wish not to penalize but to reward a great captain of industry or the men banded together in a corporation who have the business forethought and energy necessary to build up a great industrial enterprise. Keep that in mind. A big corporation may be doing excellent work for the whole country; and you want, above all things, when striving to get a plan which will prevent wrong-doing by a corporation which desires to do wrong, not at the same time to have a scheme which will interfere with a corporation doing well, if that corporation is handling itself honestly and squarely. Now, what I am saying ought to be treated as simple, elementary truths. The only reason it is necessary to say them at all is that apparently some people forget them. . . . Something more, I believe, can be done by National legislation. When I state that, I ask you to note my words. I say I

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believe. It is not in my power to say I know. When I talk to you of my own executive duties, I can tell you definitely what will and what will not be done. When I speak of the actions of any one else, I can only say that I believe something more can be done by National legislation. I believe it will be done. I think we can get laws which will measurably increase the power of the Federal Government in dealing with corporations; but, gentlemen, I believe firmly that in the end there will have to be an amendment to the Constitution of the Nation, conferring additional power upon the Federal Government to deal with the corporations. To get that will be a matter of difficulty and a matter of time. . . . I want you to think of what I have said, because it represents all of the sincerity and earnestness that I have, and I say to you here from this platform nothing that I have not already stated in effect, and nothing that I would not say at a private table with any of the biggest corporation managers in the land.

FROM THE BANGOR SPEECH

The prerequisite to doing good work in the field of philanthropy, in the field of social effort, undertaken with one's fellows for the common good, is that it shall be undertaken in a spirit of broad sanity no less than of broad and loving charity.

The other day I picked up a little book called "The Simple Life," written by an Alsatian, Charles Wagner, and he preached such wholesome, sound doctrine that I wish the book could be used as a tract throughout our country. To him the whole problem of our complex, somewhat feverish modern life can be solved only by getting men and women to lead better lives. He sees that the permanence of liberty and democracy depends upon a majority of the people being steadfast in that good, plain morality which, as a National attribute, comes only as the result of the slow and painful labor of centuries, and which can be squandered in a generation by the thoughtless and vicious. He preaches the doctrine of the superiority of the moral to the material. He does not undervalue the material, but he insists, as we of this Nation should always insist, upon the infinite superiority of the moral and the sordid destruction which comes upon either the Nation or the individual if it or he becomes absorbed only in the desire to get wealth.

The true line of cleavage lies between the good citizen and the bad citizen; and the line of cleavage may, and often does, run at right angles to that which divides the rich and the poor. The signs of virtue lie in man's capacity to care for what is outside himself. The man who gives himself up to the service of his appetites, the man who the more goods he has the more he wants, has surrendered himself to destruction. It makes little difference with him whether he achieves his purpose or not. If his point of view is all wrong, he is a bad citizen, whether he be rich or poor. It is a small matter to the community whether, in arrogance and insolence, he has misused great wealth, or whether, though poor, he is possessed by the mean and fierce desire to seize a morsel, the biggest possible, of that prey which the fortunate of earth consume. The man who lives simply and justly and honorably, whether rich or poor, is a good citizen. Those who dream only of idleness and pleasure, who hate others and fail to recognize the duty of each man to his brother, these, be they rich or poor, are the enemies of the State.

The misuse of property is one manifestation of the same evil spirit which under changed circumstances denies the right of property because this right is in the hands of others. . . . Material prosperity becomes the one standard, alike for those who enjoy such prosperity in slothful or criminal ease, and for those who in no less evil manner rail at, envy, and long for it. Poverty is held to be shameful, and money, whether well or ill gotten, to stand for merit. Now, all this does not mean condemnation of progress. It is mere folly to try to dig up the dead past, and scant is the good that comes from asceticism and retirement from the world. But let us make sure that our progress is in the essentials as well as in the incidentals. Material prosperity without the moral lift toward righteousness means a diminished capacity for happiness and a debased character. The worth of a civilization is the worth of the man at its center. When this man lacks moral rectitude, material progress only makes bad worse, and social problems still darker and more complex.

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Religious Life in America

XII.—New Sects and Old

By Ernest Hamlin Abbott

AMONG the most interesting religious bodies in the United States I should count the so-called fraternal insurance organizations. Strictly, these are not sects, of course, yet they have many characteristics that give them a resemblance to denominational bodies. Indeed, each of the most important marks of distinction which exclude them from being popularly classed among the sects—that they disclaim all connection with the Church, that no denomination "fellowships" them, that they have no order of clergy, and that they do not usually hold their stated meetings on Sunday—can with equal truth be attributed to some Christian denomination. On the other hand, almost all of them have a more or less avowedly religious basis. Some of them are nominally theocratic, each having its own epithet, appropriate to its general nomenclature, which it applies to God. The order which does not place belief in deity and in immortality among its principles is exceptional. Possibly this is because insurance and relief, which it is the object of such associations to promote, center about the fact of death. Like the religious impulse, the ethical idea of the Church and the fraternities is largely identical in terms, even to the cant title "brother."

More obvious resemblances to religious denominations, however, have come from the adoption or imitation by the orders of what in the Church are called "the means of grace"—the Bible, common worship, and personal piety. The promoter of one of these orders, for instance, told me that he began by selecting a book as a basis. More's "Utopia" was his choice. Then he prepared a ritual, formulated according to the ideas and in the very phraseology of the book. Wherever now that order has spread—chiefly in the Middle West—there are men whose feeling towards More's "Utopia" might be described not inaptly as personal devotion. Other orders have their own scriptures, their own rituals, and their own brands of piety. "In fact," the disciple of More said, with a smile, after describing an organization named and patterned in accordance with one of Scott's novels, "it is not uncommon for members to be heard saying, 'I mean to read my Ivanhoe more!' or, 'If we only lived up to our ritual!'—just like a woman in a prayer-meeting!"

The real religious significance of these orders seemed to me strangely overlooked by most of the church people with whom I talked on the subject in various parts of the country. As a rule, it seemed, according to their view, to consist in the degree in which these orders competed or co-operated with the churches. In one place I would be told that for many men they took the place of the churches—as the real guides of moral conduct, inculcating a sort of remunerative altruism; the real teachers of religion, inculcating in place of faith a vague belief in the existence and benevolence of God; and the real leaders of worship, supplanting the clergyman even in the ministrations for the dead. In another place, on the contrary, I would be told that they made deeper the ethical teaching of the church, reinforced its religious influence, and co-operated with it in public worship. The more fundamental significance of fraternal organizations, as I learned of them, certainly quite irrespective of locality, may be stated as threefold. First, they show that men, when left quite free of any ecclesiastical direction, are still strongly governed by religious conceptions, however vague and undeveloped. Second, they illustrate how widespread and spontaneous is the impulse to express religious and ethical ideas by ritual, however crude and artificial. Third, they express concretely, though in a rather one-sided and selfish form, that social consciousness which has too often been left by the churches without any other religious or ethical expression. In one respect, how-

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ever, these orders are fundamentally distinct from what are commonly accepted as religious bodies: in no case that I heard of did any of these orders proffer a "salvation religion," or furnish any sign even that its religion had anything to do with the failure involved in wrong-doing. This is perhaps the reason why these orders are not, as it is a most unanswerable argument why they should not be, accepted as substitutes for the church. Nevertheless, even when they are not taken too seriously, they constitute an interesting and, in the Middle West especially, a not inconsiderable phase of religious life in America.

Distinctively ecclesiastical bodies have become so numerous in the United States that the mere brief mention of each of those I chanced to meet with during my journey would require an article by itself wholly encyclopædic in character. The most depressing impression I received, as the result of my trip, was caused by hearing the claim of one sect after another to be the most truly representative of the real Christianity of Jesus and the Apostles. By meeting in person and in somewhat rapid succession, as I did, actual representatives of many different theologies, I heard, as it were, the clamor of creeds, and saw the bewildering confusion of sects that has been the result, under the conditions of absolute religious freedom peculiar to America, of the popular Protestant conviction that salvation depends upon the acceptance of correct dogmas. Of the sects that came to my knowledge there are two distinct types. One depends for its existence upon the identification of Christianity with some invented or resuscitated doctrine or body of doctrines; the other depends for its existence upon the inert continuity of an organization which has largely lost its historic reason for separate existence. Of the former type, Christian Science, the Christian Catholic Church in Zion, and the Reorganized Church of Latter-Day Saints afford examples; of the latter type, the Friends and the Moravians.

In view of the rapid spread of Christian Science, it was somewhat surprising to me that I made the acquaintance of only a single votary of Mrs. Eddy's cult, and that was in Maine, on the first day of my trip. I could easily have met others, I suppose, if I had cared to search for them by invading any of the numerous Christian Science Reading-Rooms which I saw in most of the cities I visited; but I did not think it worth while to pick up at haphazard statements concerning the tenets of a sect that has been so assiduous in giving to those tenets currency. I found it more interesting to learn what people not adherents thought about it. Indeed, on several occasions I discovered that the easiest way of approaching the general topic of religious life was by introducing into conversation the specific subject of Christian Science. Everybody seemed to have some experience with regard to it, or some opinion concerning it. The little group of commercial travelers I fell in with in a South Carolina hotel were all mightily interested in the tales of healing that they told one another out of their own fund of experience, and were perfectly frank in admitting that they were readier to concede the claims of a Church that made its chief business to do away with disease and suffering than the claims of churches that made their chief business to preach at people. A journalist of Missouri remarked to me in the course of conversation: "The churches are weaker than they used to be, except the Roman Catholic Church (which I don't understand) and Christian Science. The latter seems to appeal to men especially. This is partly because of the concreteness of its appeal"—a leg healed here, a specific disease cured there—"but its real power lies in the fact that it makes no distinction between hearing the word and doing it;" in other words, that it not only accepts on their face value the promises of Christ that his disciples should be healers of disease as well as he was, but assumes that this function of healing is the very essence of the Gospel itself. Most significant of all were the comments of a physician in Iowa. I asked him if he thought there was anything more in Christian Science than organized and deliberate use of psychological suggestion. "Yes," he replied, "there is a religious principle involved. You will be surprised, perhaps, to know that I have a considerable practice among Christian Scientists. I think that is due mainly to my attempt to avoid antagonism, and to approach their ailments in every

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case possible from their own point of view. If there is an amputation, I remark, 'You cut your toe-nails, don't you? then why not go a little further up and cut off the foot?' Or if there is need for surgical dressings, I inquire if they do not use soap; and then ask, 'Why not use an antiseptic?' It is easy enough to argue from the other direction, and to inquire why, if they do not use medicine, they should not dispense with food. Their reply is always that the reason lies in the imperfection of the individual mind, not in any defect of the 'science.' They put it all up in the air where you can't get at it; so I accept their theory of the imperfection of the individual mind. In many respects my Christian Science patients are the best I have, aside from the fact that they pay their bills (they've been trained to do that by their 'healers'). In a Christian Science household I do not encounter the flustered state of mind that in other households I have to deal with as well as with the disease. If it is a case of confinement, for instance, when ordinarily there is a great deal of nervousness, in the Christian Science household everything is accepted as natural, as in harmony with the mind of God." In addition to human credulity, which has so often served as a cavalier explanation of any religious phenomena, it was to one or all of these three characteristics of Christian Science—its appeal through the concrete, its identifying its faith with practice, and its effectiveness in producing serenity of mind by the easy method of denying the existence of any cause for disturbance—that non-adherents accounted for its growth.

Divine healing is the special stock in trade of a number of new sects, among them the so-called "Christian Catholic Church in Zion"—an enterprise promoted by a man named Dowie. Chicago, eager if undiscriminating, is the Rome for this pope—the wilderness for this Elijah, this John Baptist, to use his own titles for himself. One Sunday afternoon I went to the building used as headquarters of the new Zion. I was directed to follow the crowd. As I left the building, a short, corpulent man, with a long gray beard, hurried by me, giving me a searching glance as he passed. I recognized him from his pictures on the placards posted about the city. He drove off in a carriage drawn by a pair of spirited horses driven by a liveried coachman. I made my way on foot to the "tabernacle," and entered among a throng of ordinary-looking people. At the further end of the "tabernacle," back of the platform, were tiers of seats, like those for a chorus in a concert hall, in the midst of which was a reed organ. On the walls were hung trophies supposed to have been obtained from converts, and displayed as tokens of their release from their ills and superstitions; in one place a design composed of crutches; in another the word "drugs" spelled out in empty medicine-bottles; in another a decoration consisting of rosaries and Roman Catholic charms; in another a sort of tapestry made of insurance orders' certificates; and in yet another a cross formed by hot-water bags! The body of the house was filled with people, and the semicircular galleries were well occupied. A woman in white vestments was playing a prelude on the organ. Soon the audience rose. Coming up the aisle were children, walking slowly by twos, wearing white vestments and holding open books in their hands; they mounted the steps to the platform, then, separating, filed up from either side into the tiers of seats. The full length of the aisle was filled twice over with children before there appeared a division of young women similarly vested, and with mortarboard caps. As they approached the platform they began to sing "Crown him with many crowns." Then following came a choir of young men in caps and white vestments; after these white-robed ones came, in black gowns and mortarboard caps, first a choir of middle-aged women, then one of middle-aged men. These followed the others up on the platform, but, the tiers of seats being filled, streamed into the front rows of the galleries. At the end of the procession walked the stout, gray-bearded man, now dressed in a black gown with bishop's sleeves and a hood of white, yellow, and purple. When he reached the platform and turned, the music stopped and all the men removed their caps. No theatrical device could have more effectually concentrated attention upon the central personage. He raised his hand dramatically, and in resonant,

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assertive tones pronounced a benediction. Thereupon began the most wearisome, in some respects the most interesting, and I think the strangest service I ever attended, original not so much in any new feature as in the ingenious combination of features from many sources: the canticles, hymns, and vestments of the Church of England, the priestly dominance of the Roman Catholic Church, the assumption of divine healing of the Christian Scientist, the reference to immersion of the Baptist sects, the exhorting of the Methodist evangelist, and the promise of the theocratic community of the Mormon. The audience seemed to submit with pleasure to the domineering autocracy of their leader. When he gave out the notices, he spent three-quarters of an hour in setting forth the virtues of his various business ventures—the publishing business of Zion, the great Zion excursion, and the subscription for stock in the new Zion city lots.

"Keep the books of Zion for people to look at, but don't lend! The great mass of mankind are great book-keepers. . . . You have great readiness to borrow books, especially when you can buy them yourselves, you wretches! . . . The 'Zion's Banner' will be the news, eliminating the lies that are common in the papers. . . . This will give me a chance to deal with things that I haven't felt justified in dealing with in the 'Leaves of Healing,' and I shall deal with them, too; I've never been afraid of men. . . . We guarantee no land of the first series after May 31st, and the second series will be higher in price. . . . We have a right to charge the laggards for indolence. . . . Pray for me about this. I don't like to talk this business, but it is my only chance, and this is God's business, isn't it?"

"Yes," came the answer from some thousand throats.

"Prairie schooners are on their way to Zion city. Some are staying on the land. People coming from England, Germany, Australia. In Canada from a little country place twenty are coming. You Chicago people will wake up to find yourselves outside. I'll be rather glad to see you in the outer darkness, weeping and wailing and gnashing your teeth to see the Canadians on the inside. I'm not much of a business man—I'm an innocent—that's what they say. A lady got 'Dr.' Dowie to pray about selling land—and she sold it, not at a loss either, but as a gain! . . . Give your wife half, that is if she's in Zion; if not, don't give her anything. . . . Overseer Jane Dowie, pray for her. Can I send her a cablegram sending her love?"

"Yes," came the reply from the audience, like a distant roll of thunder, as they held up their hands.

"A young Frenchman in Paris has given up tobacco, wine, swine's-flesh, and gambling. I want you to pray for him."

"Yes."

"Some of these impudent papers say I have a mighty soft place. Huh! When my wife comes, she'll back me up. Now, then! Have you forgotten all I've said already? . . . Next Lord's Day there will be baptism by triune immersion."

This may give an idea of his methods of financing his enterprise. It did not sound much like the ordinary appeal for church or missionary funds.

In his sermon, which he delivered in front of his pulpit with much shouting, stamping, and pounding, he displayed what his followers doubtless interpreted as moral passion, but what sounded much like savagely exuberant delight in the rhetoric descriptive of the evils he denounced.

". . . Don't talk as if death were good. It is hateful, hellish, king of terrors; it never blesses, but always curses. . . . The false teachings of the apostate churches have led people to think that death is of God. It is from the devil. . . . I plead for love that will overcome lust, life that will overcome death, health that will overcome disease. May God give us that love!"

"Amen," fervently responded the audience.

"Did he love us as himself? *Answer me!*"

"Yes."

"Did he love us better than himself?"

"Yes."

"Then we should love him, and love others better than ourselves. Do you want that love?"

"Yes."

"Then rise and ask for it."

He offered a petition, stopping at the end of each phrase for the people to repeat

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it after him. During this prayer, as during every other prayer in the service, the demeanor of the congregation was extraordinarily devout.

"Did you mean it?"

"Yes."

"During the recessional hold your hearts in adoration."

The hymn, a long one, was sung five times over before all the chorus (there must have been some two hundred and fifty) disappeared.

When I left, at the end of three hours, a large part of the people were departing; but even then a negro was preparing on the platform the utensils for the communion service that was to follow. I was glad to get into the clearer air outside, and, by a brisk walk along the edge of the lake, to shake off the feeling of helplessness that seemed to be contagious in that fold of submissive sheep.

It was also in Chicago that I had a glimpse of the seamy side of irresponsible religious Cæsarism. The sign on a building announced that here was a mission of the Reorganized Church of Latter-Day Saints. A little girl in a torn and dirty dress answered my summons. She conducted me through a bare, dirty hallway to a room upstairs and called for her mother. A woman, whose hair hung down in strings on either side of her rather sallow face, and whose dress was almost as torn and dirty as the girl's, appeared and asked me what I wanted. When she learned that I was interested in her religion, the expression of her face changed from that of vacant weariness to an earnestness that was almost luminous. For an hour, it may have been longer, she talked to me of her faith. She explained how wicked had been the lapse of the Mormons from the teachings of Joseph Smith; how the remnant of true believers had been basely defrauded of their name as the real Church of Latter-Day Saints; how impossible it was for more than one genuine Church of Christ to exist; and how it happened that, because of the introduction of false revelations in favor of polygamy, the one true Church had been reduced to the body of believers who, forced to call themselves Reorganized, and commonly known as "non-polygamous Mormons," now have their headquarters in Iowa. She expounded the Scriptures to show that triple immersion and laying on of hands, both ordinances only as properly administered, were essential to salvation. She showed me the room in which the services were held, and when I took my departure put into my hands some tracts and leaflets setting forth the doctrines upon which the hope of the world depends. A masterful mind with some ingenuity in constructing dogmas by a new juxtaposition of Scripture texts—that seems to be one element common to all these "new" sects. The other element is furnished by that host of people who like to be mastered because it saves them trouble.

"We believe that the canon of Scripture is not full, but that God, by his Spirit, will continue to reveal his word to man until the end of time." This statement, which is from one of these pamphlets of the "non-polygamous Mormons," represents the crude form of a belief which has never been wholly without voice in the Christian Church. That the Holy Spirit is always directly inspiring the words and the acts of believers was the conviction of the Christians in the Apostolic age, and the distinguishing doctrine of the Montanists. In modern times it has found most adequate expression with the Friends. So wide has been their influence, and so happily has this influence, unpolemically exerted, been reinforced by modern conceptions of the immanence of God, that to-day the idea of the "Inner Light," in fact if not in name, has been accepted among all bodies of Christians. It has even been formulated into harsh creeds of recent manufacture, to do service for some new cult and to justify some Arcana Cœlestia, or Book of Mormon, or Key to the Scriptures. In the meantime, as this belief has become less distinctive of the Friends, it has apparently lost its hold upon them. I tried to discover the reason for this from a Friend minister. He had remarked that the Friends as a body had not accepted the conclusions of the higher criticism of the Bible.

"Then they believe in the infallibility of the Bible, and accept it as the ultimate authority?"

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"Yes," he said, emphatically, "we hold close to the Bible."

"You believe that there is inspiration of men to-day?"

"Yes. Shakespeare and Longfellow were inspired in a sense, but not as the holy men of old."

"How about the holy men of to-day?"

"Yes, they are inspired, we believe, but are capable of error."

"Then the Holy Spirit does not inspire infallibly, as in ancient times?"

He made a reference to the changes in revising the King James Version, the pertinence of which I did not understand, and concluded by saying that the errors were so slight that they occasioned no difficulty. Then, after a discussion as to the source of authority for the acceptance of the canon, he finally dismissed the subject by saying, "In the providence of God, the Bible is here as we find it." The only conclusion to which this conversation could lead was that the desire for an outward and visible repository of authority was too strong for a faith in an Inner Light that was originally less a dogma than an experience.

Like the Friends, the Moravians seem to find reason for separate existence as a religious body, not in doctrinal distinctions, but in historic continuity. The sign that even this reason is no longer as strong as it was is evident in the waning of some of their customs. Many of their observances, however—for instance, the Easter service at dawn in the old burying-ground, or the announcement of deaths by chorales played by four trombonists from the church belfry, the second chorale being always that designated by custom as appropriate to the age of the one whose death is announced—are still vigorously maintained, and are certainly very beautiful. Compared with the competing and disputatious sects of the Middle West, the Unitas Fratrum—as the Moravian body is strictly called—as I saw it in eastern Pennsylvania, seemed to have a peculiarly untroubled and untroubling faith.

Bethlehem, as I approached it in the train that ran along the picturesque Lehigh River, reminded me somewhat of Durham, in England—only there was not the squalor that disfigures so many cities of the older country, and there was no Cathedral on the heights. Of all the places I have seen in the United States, only Charleston, S. C., and New Orleans approach it in quaintness. The old Moravian hostelry, the old burying-ground with gravestones lying flat on the ground and placed in strict order according to the dates of death without regard to family groups, the low stone buildings—everything in the old portion of the town seemed part of a fit setting for the religious customs, the musical atmosphere, the historic liturgy, and the traits of sturdiness, simplicity, and self-forgetfulness in the character of its people. I remember one lane in particular, flanked by high brown walls, over which hung the limbs of fruit-trees in full blossom. Not half the old-world charm of the town has ever been described. On the other hand, the people have been so frequently caricatured by over-enthusiastic reporters that they have come to be thought of as peculiarly different in manners and dress from other folk. An editor on whom I called showed very plainly that he was tired of being "written up." Ministers were at first unresponsive to my inquiries. A vivacious and charming member of the Moravian Church, the wife of a mechanical engineer of the iron-works, told me a story illustrative of the widespread popular fanciful notion as to the queerness of the Moravian people. She was one of a number of young people, all Moravians, who were among the guests at a dance in Philadelphia. During the evening she was introduced to a lady of evident intelligence, who, after some conversation, exclaimed:

"Oh, have you seen them?"

"Seen whom?"

"Why, the Moravians. They say a party of them are to be here to-night. I'm just dying to see them. Why, you know, it will be just the strangest thing! They wear a peculiar costume and all that. I wish they would come. I don't see what makes them so late."

She was talking to a Moravian and did not know it.

In one respect the Moravians are a peculiar people. Their church music is a heritage they jealously and enthusiastically prize. Nowhere else in America has the St. Matthew "Passion" of Bach been sung, as it was intended to be, not for a concert performance but for a

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church service, with the chorales taken up by a congregation of people who had been familiar with them from childhood. It was in Bethlehem that the so-called B minor Mass of Bach had its first complete rendition. During my visit rehearsals for a three-day Bach music festival to be given by a chorus from the community were in progress. I have heard technically better singing of Bach, but none so convincingly genuine. The sight of the children who were in the chorus, and the sound of their voices, were alone almost enough to make one a convert to the faith.

The account of the ceremonies of the church and of the preaching of the ministers was interesting. So were the statements which two ministers made independently concerning the social conditions among the workingmen in the iron-works, the rebuffs which the church had met with from the representatives of the owners, the effect of the breaking up of family life by modern conditions of labor, the consequences following the influx of foreigners, and the relation of the university to the community. But the one impression which I carried away from Bethlehem was of a community whose character had been created and was still molded by a religious faith which was retaining much of its pristine power through the use of traditional, but vitalizing, forms of great beauty.

The Beet-Sugar Industry

By Charles Moreau Harger

A NEW sort of agriculturist is coming into notice—the sugar-beet farmer. He is as distinctive as is the wheat-raiser or the ranchman, and because his industry is yet to some degree in an experimental stage, keen interest attaches to his methods and accomplishments.

This Nation has a "sugar-beet belt." Its limits are defined by climatic conditions chiefly, though even within its boundaries great variations exist. This belt includes southern New York, the northern parts of Pennsylvania, Ohio, Indiana, Illinois, Iowa, and Nebraska; the southern half of Michigan, Wisconsin, and Minnesota; sections of Colorado, Kansas, Utah, Wyoming, Montana, Idaho, Washington, and Oregon, and the coast side of California. Within this territory, however, may be found a vast amount of soil on which the industry will not flourish, owing either to the land itself or to its surroundings, while in other States of like latitude may yet be discovered suitable conditions.

Unlike many other industries, in this case the farmer does not lead and the manufacturer follow. Before a community produces beets it must be assured of a sugar-factory; and, likewise, a factory, with its cost of $600,000 to $1,000,000, would be a failure if it did not have beets enough for its full consumption. From thirty-five hundred to five thousand acres of beets annually are necessary to make a factory profitable, and there is always a mutual understanding before one is erected. Contracts are made with farmers, and, in the newer lands, assistance is given to colonists to insure the raising of beets in large quantities.

Sugar-beet raising calls for careful farming. Wheat, once properly sown, depends for its success on the weather; corn, once well on its way, comes to maturity without further attention from the farmer; so it is with many of the more important crops of the agricultural sections of the country. Beet-raising comes nearer to the realm of truck-farming, and takes not only intelligent management in its general supervision, but requires much hand labor and minute attention throughout the season. Because of this it has seemed formidable to American farmers, and they have but recently made rapid advances in its development.

Clean ground, thoroughly pulverized, capable of irrigation, or in a section where rainfall will be sufficient for steady growth, is needed. Between April 15 and June 1 is the seed-time. The seed used in this country is imported from Germany, which nation stands foremost in beet-sugar production. It costs fifteen cents a pound, and twenty pounds are required to the acre. Sown in rows, the young beets come up very thick—a waste of seed material

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for which no remedy has been devised, though experiments with machines that will bunch the seeds are under way.

These rows, eighteen inches apart, are cultivated until three or four leaves show on each plant. Then comes the most wearisome task of the season. Men, women, boys, and girls are engaged to go over the fields thinning the rows by hand so that the beets are seven to eight inches apart and every weed is destroyed. The weeders get about five dollars an acre; one man can weed a quarter of an acre a day. To obtain labor for this part of the task is frequently difficult. The whole territory supplying a factory must be weeded and thinned practically at the same time. The work is tiresome and unattractive. In the Western experiments the colonization of foreign families is sought, that the children and women may be induced to enter the fields—something not easy to accomplish in a farming community purely American. Nearer the cities help is abundant. The long lines of weeders cleaning a field make a novel sight, and the land is left behind as fair as a well-kept garden.

The thinning is finished by July 10, and then is the critical period. Out of the sunshine and the rain, with the soil giving its aid in perfecting the plant, is made sugar, the upper part of the beet being first influenced and later the entire root becoming rich in saccharine matter. Two more cultivations come at this period, these with horse-drawn implements that care for three or four rows at once. Then the work is done until harvest in late autumn, except that another hoeing will be necessary to clean the field of late-grown weeds.

The beet harvest is unique. Into it enters much hand labor again. Horses do the first of the task. Long, narrow plows, reaching down below the bottoms of the longest roots, are drawn between the rows, loosening the soil and lifting the beets partly in their bed. Other implements that will bring the beets to the surface are sometimes used, but it is difficult to operate in that way without bruising the tender beet.

After the soil is loosened men go along and, grasping the tops, pull out the plant; with sharp knives the tops are cut from the beets; the roots go into one pile, ready for hauling to the factory, the tops into another. If the farmer lives at a distance from the factory, he may load his beets on cars, weighing as he delivers; otherwise he takes them to sheds alongside the factory. A few beets are picked at random from each load and serve as samples, being sacked for testing. Single roots often weigh seven pounds, and four-pound roots are frequent.

The farmer is paid on a basis of the sugar in the beets—$4 a ton for beets testing twelve per cent. sugar, and higher as the sugar content increases. Particularly fine beets may bring $6.50 a ton. The average is under $5, but where, as on the irrigated lands, farmers in good years harvest twenty tons or more from an acre, the income is large. The farmer is, in a sense, at the mercy of the sugar-factory in that he has no other market; hence he makes his contracts for several years in advance.

Properly conducted and under favorable circumstances, sugar-beet production is profitable. Take it, for instance, in the Upper Arkansas Valley in eastern Colorado, where are located some of the largest factories of the Nation. The soil and sunshine seem made for sugar production, and the melting snows of the Rocky Mountains send down abundant water to moisten the fields. Farmers there have netted $125 an acre in a single year. Three men can care for ten acres, except in the weeding season, making the labor bill small.

The average production of the United States last year was 9.6 tons per acre, selling at the factory for $48 to $54. The average cost of production was $30 an acre on land not moistened by irrigation, and exclusive of the State bounty given in several commonwealths to encourage the industry. The bounty is usually about $1 a ton for beets of a given sugar content. The net profit, $18 to $24 an acre, is more than the producer of wheat or corn receives, and is upon fully as stable a price return. The irrigator raises more and better beets, but it costs him more to do it; he gains in freedom from climatic variations that may deprive his crop of moisture when it is needed most.

The season of 1889 was the first in which this country produced more than

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1,000 tons of beet sugar; it had risen to 12,000 tons in 1892–3; to 40,000 tons in 1897–8; to 73,000 tons in 1900–01; and 184,606 tons in 1901–02. The crop to be harvested the coming autumn will doubtless make 250,000 tons. The cane-sugar product of this country last year was 311,328 tons. But while these figures seem large, it should be remembered that we imported from other countries last year (including Hawaii and Porto Rico) 2,146,699 tons, and that the Nation's consumption of sugar has doubled in the past eighteen years. Only 175,083 acres were put into beets last year, their product being 1,685,688 tons of beets, with an average sugar content of 14.8 per cent.

There is invested in the industry $30,000,000, and the farmers received $8,437,000 last year for their beets. The Department of Agriculture estimates the needs of the Nation for the present year at 2,500,000 tons of sugar, of which Porto Rico and Hawaii will produce 400,000 and the sugar-beet and cane growers 500,000 tons more, leaving 1,600,000 tons to be imported from abroad. To supply the needs of the Nation five hundred factories are needed, and it is believed by many that eventually these will be obtained. Michigan leads in the industry, having seventeen factories; California has eight, Utah six, Colorado six, Nebraska three, New York two, Minnesota, New Mexico, Wisconsin, Washington, Oregon, one each—a total of forty-seven. The Agricultural Department reports that forty-two of these were in operation last year.

Some problems of sugar-beet production are not yet solved. One is that of the utilization of the waste. This consists in the tops of the beets (the leaves and the crown of the beet itself), and the pulp that remains after the factory has extracted the sugar from the root. The pulp can be utilized as food for cows, and thus make the industry assist dairying. In Europe it is dried and manufactured into a sort of cake that is excellent feed. The tops are generally returned to the soil as a fertilizer, though these, too, may with proper management be used for feed. The average farmer, however, makes little use of these by-products. The complete utilization of the beet will make it more profitable and add to the attractiveness of the crop.

The labor question is by no means a trifling matter in the development of this industry. In the Western States, where the people like to do things on a big scale, where the large operations of the wheat-raisers have accustomed the communities to tilled areas covering hundreds and thousands of acres owned by a single individual, it seems petty drudgery to put in the year cultivating a twenty or forty acre farm. In a sense it runs counter to the traditions of the West. It is for this reason that the promoters of new factories send out missionaries to secure colonists of foreign birth, even furnishing land and buildings if settlers will but undertake the business. The bounties offered by several States are evidence of general interest and also of a recognition of the labor handicap.

On the manufacturer's side there is promise of abundant profits. Sugar is a staple; this Nation will not for many years manufacture enough for its needs; hence violent price-fluctuations are improbable. Henry T. Oxnard and W. B. Cutting, directors of the American Beet-Sugar Company, said, in a letter written in 1899, that of their Nebraska plants, "Grand Island in 1898 made a profit per ton of beets of $2.89 on a tonnage of 18,546 tons; Norfolk made a profit of $4.50 per ton on 31,000 tons, and Chino a profit of $5.06 per ton on a tonnage of 47,302 tons." Regarding another factory they say that, based on operations in Nebraska and California, the average price paid for beets is $4; that $3 will cover the entire cost of manufacturing a ton of beets into sugar (producing about 250 pounds), giving a total of $7. Selling the sugar at 4 cents a pound gives a profit of $3 a ton.

Against this rosy view must be considered the cost of maintaining the factory through several months when there are no beets to handle; that not all factories are run to their full capacity during the "campaign," as the period of sugar-making is called; that in every factory a large sum is invested—$600,000 to $1,000,000—together with the task of educating the people and facing the discouragements and annoyances that afflict a comparatively new industry.

In the world's sugar production the beet

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has already outstripped the cane. While the world's production of sugar has increased 320 per cent. since 1860, cane sugar increased only 100 per cent., but beet sugar has a showing of 1,179 per cent. In 1899–1900 (the latest statistics at hand covering the principal sugar-growing countries) the beet-sugar product was 5,252,944 tons, and the cane-sugar product 2,525,000 tons. The beet-sugar production is reported thus: United States, 72,944 tons; Germany, 1,790,000; Austria, 1,120,000; France, 970,000; Russia, 900,000; Belgium, 300,000; Holland, 100,000.

The older factories have reduced the cost of production from 25 to 33⅓ per cent., and the teachings of old-world methods are being utilized, particularly those of Germany, where 440 factories are in operation. Secretary Wilson thinks that, once the by-products are made use of, American farmers will be eager to take up the industry wherever climatic conditions permit.

The United States Crop Reporter gives the following average of sugar beets for the year 1902, compared with the two preceding years:

States.	1902.	1901.	1900.
California	71,234	64,300	42,300
Washington	2,300	1,700	1,400
Oregon	3,100	2,700	2,400
Utah	18,600	12,500	11,200
Colorado	39,449	23,700	10,800
Nebraska	9,280	9,825	9,000
Minnesota	4,500	5,000	3,000
Wisconsin	3,400	3,400	.....
Ohio	2,450	2,100	2,700
New York	6,500	6,500	6,500
Michigan	98,000	57,400	39,000
Illinois	.....	2,000	3,700
Indiana	.....	3,600	.....

To diversify agriculture, as in the West; to succeed a waning industry, as in the lumber regions of Michigan; to add another item to the Nation's list of products, reducing its need of importation—these are some of the broader advantages claimed for the beet-sugar industry. With a large area adapted by soil and climate to sugar-beet raising, and with capital in abundance seeking profitable investment, it will be strange if the United States does not find a way to make the industry a prominent and permanent one.

A Neighborhood Romance

By Mary Clarke Huntington

THE cart was painted a bright yellow, and as it crawled along the flat in the wake of a well-kept white horse it looked like a box of concentrated sunshine. The driver, lounging upon elbow among an array of swollen hemp bags and new brooms—whose brushes stood up around him like the palisades of a fortification—held a loose rein, and whistled a lively tune so that it carried on the soft wind across the intervening lot and let itself in at the open kitchen windows, between which Mrs. Winans stood at the ironing-table.

She looked out over the smooth mowing, already growing green under the unusually warm sun of early April, and saw the creeping square of color on the narrow brown road; saw, too, as one not a lover of nature sees, that the woodland on the other side of the road showed scarlet and yellow-green blossom fringes, and that the hills climbing against a pale blue sky beyond were fused by distance into red-dish-purple masses of sap-thrilled branches and boles. An insect buzz brought her glance back to the kitchen, where a blue-bottle fly beat a foolish head against the window-pane instead of escaping through the open lower sash. To her the blue-bottle fly and the tin peddler's cart suggested spring far more than soft winds or vivid sunlight, greening meadows or leaf-uncrimpling woods and hills. She touched a moist finger-tip to the iron in her hand, set it "sissing" on the flat stand, and stepped to the garret door.

"Louizy Ann!"

Answer sounded faintly back from remote upper regions, and she returned to the ironing-table. Presently a young, quick step came down the stairs, and Louisa Ann appeared with Tom Henry in her arms. His close-cut flaxen hair showed a tatter of cobwebs.

"Mother's pet!" Mrs. Winans said fondly. "But what have you let him get into, Louizy Ann?"

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"He would poke into every corner." Louisa Ann brushed off the cobweb tatters with a small, work-reddened hand. At times she felt Tom Henry a tiresome responsibility. "I sh'd have got th' beds made before only he kept pullin' off th' quilts."

"You shouldn't have let him." It seemed the proper thing to speak like this, although she never permitted Louisa Ann to exercise authority over Tom Henry. "There's a tin peddler's cart comin', an' I want you should fetch down them two bags of rags that I've been savin' sence fall. Tom 'Nry, don't tag Louizy Ann! That's a dear."

But Tom Henry tottered unsteadily on, his fat, uncertain legs set wide apart, and a look of grave fixidity on his round face—the look of a traveler who had set himself to make a long distance. To Tom Henry the space between the ironing-table and the stairs door, through which the faded calico skirt of his young nurse was disappearing, seemed difficult and slippery leagues. Louisa Ann, intent upon dragging both well-filled bags down the stairs at the same time, did not notice the little flaxen head lifted to her from the lower landing with inarticulate gurgles. She dropped one bag, gave it a push to quicken its descent, then dropped the other in sheer horror as a baby voice raised a protesting wail.

"My land!" Mrs. Winans snatched the screaming child from the avalanche of scattering rags. "You careless good-for-nothing, you! What do you mean?"

"I didn't *go* to do it!" cried the girl, shrinking under the smart slap. Then she colored vividly, more from mortification at being punished before a stranger than at the pain, for beside the outer doorway stood a woman whose keen gray eyes expressed a lively interest in what was happening. Mrs. Winans followed the girl's glance, and her lifted hand dropped.

"Why, how d'ye do, Mis' Dunham? I'm that glad to see you," she said, with the hastiness of confusion. "Come in an' set down. Take th' rags out to th' door, Louizy Ann." And as the girl dragged one bag away, she added: "I do get reel riled sometimes. This mornin' I have a big ironin', an' Louizy Ann must spill them rags onto Tom 'Nry, an' now I'll have to get him to sleep before I c'n do another stitch of work. It ain't laughin' easy keepin' th' town's poor."

"But you've only a few to keep, have you?" Mrs. Dunham's eyes rested on Mrs. Winans as if she was thinking that belonging to the town's poor might not be easy.

Mrs. Winans winced under the look.

"Well, there's Louizy Ann—she's consumptive, so nobody has been willin' to take her as bound girl; and there's Auntie Peters, noddin' same as ever, an' sayin' over an' over: 'My son John run off with Sally Chapman!' I do get so tired hearin' that jargon that I feel as if I should fly. She's out in the L room now, chatterin' it to herself. I had to put her out there for a spell. I jest couldn't hear her another minute. You saw her when you was in before, you know."

"Yes," assented Mrs. Dunham. "What ever made her get in such a way?"

"She's been so ever sence her son married a girl who led him a life. He took to drink an' blowed his brains out." Mrs. Winans spoke with the indifference bred of familiarity with startling facts. "An' yistid'y there was a new arrival—a man."

"I wish it had been a boy. I'm thinking of taking a boy to help around my place," Mrs. Dunham said, reflectively.

"I wish it had been a boy, if he was any good," Mrs. Winans answered, with some asperity. "But he was a boy about sixty years ago, I sh'd think. I asked him this mornin' how old he was, an' he said if his mother was livin' she could tell me. He's sort of paralytic; can't do much but set in a chair. I guess he's pretty well schooled. I saw him readin' out of a little book with queer letters in it, an' he told me it was a Greek Testament. I asked him if he was a teacher by trade, an' he said he was only a scholar in th' school of patience. He gets such queer talk from readin' such queer letterin', I suppose."

Mrs. Dunham's mouth twisted oddly at the corners.

"I came around this way after a grist to see if I could buy a setting of Buff Wyandotte eggs," she said. "Have you any to spare?"

Mrs. Winans looked gratified. Her

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Buff Wyandottes were her pride. However, she did not assent too easily, although she wished to accommodate this new neighbor. Mrs. Dunham had bought a fifteen-acre farm a half-mile from the poorhouse, and moved there, a stranger, the previous fall. People wondered about her, yet learned little more than that she was a widow with no children and the ability to look sharply after her own interests. She could tell a cord of wood at a glance, and knew a straight furrow. The man who slighted his work or tried to get the better of her in a bargain was sharply brought to face facts, and went away outwardly grumbling, inwardly admiring.

"Mebbe I might let you have a settin' of Buff Wyandottes," Mrs. Winans answered, after a pause, as if for reflection.

"Don't rob yourself." Mrs. Dunham's polite dissent was that of one who felt that such was expected.

Mrs. Winans equaled her in politeness.

"Our hens are great layers, so it won't be robbin' myself. There! if that tin peddler ain't here a'ready. C'n you wait until I bargain with him?"

"Surely. I'll talk with Auntie Peters while I'm waiting." Mrs. Dunham got up and moved toward the L room.

"Guess it'll be one-sided talkin'," muttered Mrs. Winans as she went out to the peddler's cart with Tom Henry hanging a sleepy head over her shoulder. She was not pleased to have Mrs. Dunham see the L room, which was always littered with odds and ends.

But it was not the unswept floor, the jumble of left-overs and put-by things, that arrested Mrs. Dunham's attention as she opened the door leading from the kitchen into the L room; neither was it the bent little old woman who sat knitting in a splint-bottomed rocker, her palsied head nodding in dreary rhythm to the drone with which she met the caller's entrance: "My son John ran off with Sally Chapman!" Mrs. Dunham's glance was caught by that of a man in a low armchair by the sunny outer doorway. He was thin, and would have been tall in standing, with a quantity of iron-gray hair brushed back from a fine forehead; his delicate fingers, long and tapering, were busied about a bit of carving. Beside him, on a broken stand, lay a Greek Testament. For an instant the two looked at each other; then the man resumed his work, and Mrs. Dunham, with a rush of vivid color, turned to the nodd ng old woman.

"Well, Auntie Peters, how are you today?"

A pleased expression stole over Auntie Peters's face. She looked as if groping through her feeble mind for a suitable answer to the question—failing in which she held up her knitting. Mrs. Dunham took it testingly between thumb and finger.

"How good you knit, Auntie! And such a nice, sensible color this gray is, too. Have you th' other sock done?"

The faded, upraised eyes grew troubled; the wrinkled face settled again into vacuity; and the palsied head nodded to the refrain of years:

"My son John ran off with Sally Chapman!"

Mrs. Dunham handed back the sock, the usual keenness of her eyes changed to a pitying softness. She crossed the rough floor and stood beside the man in the armchair. He did not look up.

"Do you carve much?"

"No. I am doing this for Auntie Peters. I thought it might please her."

"You are carving it well."

"One can't carve very well with no tool but a dull jackknife."

The even coolness of his words might have put another at a distance, but if Mrs. Dunham felt herself labeled intrusive, she showed no consciousness of it. She regarded him in grave silence, and then looked through the door to where, across the yard, Mrs. Winans was haggling over a granite-ware pie-plate, her shrill treble rising in crescendo to the peddler's irritated dissent as he groped in the depths of his yellow-painted cart.

"This is no place for you," she said, gently.

"Our place is where we are put," the man answered.

Her look went beyond immediate objects to the hills, whose beautiful undulations lifted against a pale horizon. The air was fresh with the magic potency of spring as it blew in at the L room door; a bluebird warble, faint yet deliciously suggestive of the season, came from afar; and a song-sparrow, lighting upon a post in the yard, lifted its musical lilt: "*Sing! sing! sing! sing! sing it quick-ly!*"

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"This is no place for you," she repeated. "I have a little farm half a mile from here."

"*Sing! sing! sing! sing! sing it quick-ly!*" lilted the sparrow, and flew away, still singing.

"The spring is coming, just as it used to come," Mrs. Dunham went on, slowly. "The spring is always young, and we are always young if we keep it in our hearts," she added, with the unconscious poetry of pathos. "Reuben, we neither of us have anybody. I am a lonely woman. I—oh! I need you. I said 'no' to you once. I was sorry afterward. Will you say no to me?"

"I am useless now," he said, bitterly. "Useless—and a pauper!"

"You refuse me, then?"

The carving slipped from fingers which he could not keep steady.

"Eunice," he said, "you—I—"

She put her hand upon his shoulder, and, as one constrained, he lifted a face from which for the moment middle age and disappointment and suffering slipped away, leaving the man she used to know. And the love which he had kept for her alone through the years met its return in her smile.

The tin peddler slammed the door of his cart, jerked the reins to rouse his drowsy horse, and rode out of the yard whistling: "Doan yo' cry, mah honey." Mrs. Winans, walking carefully lest she wake Tom Henry, came toward the L room, flushed with victory.

"That peddler is a reg'lar Jew. Why, he th' same as told me them rags wouldn't buy nothin' much, an' look here." She proudly held up two granite-ware pie-plates and a large iron spoon. "Sam says he don't want *his* wife givin' in to nobody, so I jest held on an' th' fellow let me have all these." Something in Mrs. Dunham's expression caused her to add hastily: "I'm dretful sorry to have kept you waitin' so long for them Wyandotte eggs."

"I'll send for 'em to-morrow," Mrs. Dunham answered, easily. "To-day I will only take Mr. Beveridge."

"You don't mean—take him home!"

"Yes, but I take him to the minister's first. We are to be married."

The hardly won pie-plates and iron spoon slid unheeded from Mrs. Winans's grasp. As she expressed it afterward, she was that took back a body could 'a' knocked her down with a feather! Her mouth fell ajar, and pent-up curiosity mottled her fat cheeks redly. Then her teeth came together with a snap; she laughed in a way which acknowledged the futility of questioning Mrs. Dunham's keen-eyed impassiveness.

"My suz! Wal, perhaps L room courtships *ought* to be short an' sweet. I'll fetch your clo'es in jest a minute, Mr. Beveridge. How lucky your horse is old an' stiddy, Mis' Dunham! An old horse is better 'n none to nudge around with."

She stood in the doorway while Mr. Beveridge, with his hand on Mrs. Dunham's arm, walked falteringly to the waiting wagon; she watched the wagon disappear around the bend of the road; then she turned to Auntie Peters, who was fumbling happily with her new toy. It was a tiny dog. Mrs. Winans reflected that it would amuse Tom 'Nry when Auntie Peters forgot it—as she forgot everything. She wished the old creature would stop that everlasting nodding, and tell what Mrs. Dunham and Mr. Beveridge had said to each other. Were they acquaintances? or how was it?

"Auntie Peters," she essayed, "did you see Mrs. Dunham shake hands with Mr. Beveridge as if she had seen him before? Did—they—shake—hands?"

Auntie Peters held up her toy dog, smiling affably.

"Shake—my—hand."

"Oh, fudge! Can you remember *anything* they said, Auntie Peters?"

Auntie Peters smiled more affably and nodded harder than ever.

"Remember?" she muttered. "Yes."

Mrs. Winans's eyes brightened. She drew a quick breath of anticipation.

"What is it you remember?"

"She said . . . He said . . ."

"Yes, he said . . ." Mrs. Winans repeated suggestively.

"He said . . . My son John ran off with Sally Chapman!"

Mrs. Winans moved impatiently away.

"It's like bein' a toad under a harrer to keep th' town's poor. I'll bet Mis' Dunham never laid eyes on that man until to-day. She wants somebody she c'n boss. I'm glad *I* don't live on bossin'. Louizy Ann! Where *is* that girl? Oh,

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out in th' yard hangin' over th' fence doin' nothin', as usual. Louizy Ann! What you twistin' your eyes after Mis' Dunham's old nag for? Ain't you ever seen anybody ridin' along a road before? Come into th' house an' sweep up th' litter that Beveridge man made with his whittlin'; then put th' potatoes over for dinner." And as the little waif scurried to do her bidding she added to herself: "No fool like an old fool! Mis' Dunham's fifty if she's a day, an' he gray as a rat. They'll both be tired of their bargain before the year's out, *I* venture."

Along the narrow, bush-fringed highway rode two with such eternal freshness in their hearts that gray hairs mattered nothing. Ahead of them up the slope crept the tin peddler's cart, a spot of sunny color on the damp brown road, and the driver was still whistling: "Doan yo' cry, mah honey!" About them everywhere were the sight and scent of budding life; and italicizing the silence of a content too deep for words sounded from across field, clear and sweet and strong, a meadow-lark's jubilant iteration: "*Spring of the ye-ar! Spring of the ye-ar!*"

Charles Eliot, Landscape Architect[1]

By William Webster Ellsworth

THERE has been issued recently a very unusual book, the story of the life of a young man, not widely known, who died at thirty-seven, and who in the ten brief years of his professional endeavor accomplished more than falls to the lot of most men who live out their threescore years and ten. The book is as remarkable in its making as in its matter.

The title-page reads:

CHARLES ELIOT
LANDSCAPE ARCHITECT
A LOVER OF NATURE
AND OF HIS KIND
WHO TRAINED HIMSELF FOR A NEW PROFESSION
PRACTICED IT HAPPILY
AND THROUGH IT WROUGHT MUCH GOOD.

And on the dedication page are these words:

FOR THE DEAR SON
WHO DIED IN HIS BRIGHT PRIME
FROM THE FATHER.

The "father" is President Eliot, of Harvard, who himself prepared the material for the press, and wrote what was necessary to connect the letters, extracts from journals, reports, and newspaper articles of his son, which make up most of the seven hundred and sixty pages of the volume. President Eliot's work has been done in perfect taste, and while enough is given of the personal and home side of his son's life to satisfy a reader who may have been his friend, all this has been subordinated to the professional side, and to the story of Mr. Eliot's work.

Charles Eliot was born with a taste for out-of-door nature and art. His training in drawing and sketching began early, and in the summers he lived much in the open air, often spending the vacation months in camp on the coast of Maine. For two summers during his college years he organized and managed a club of student campers—an experience that was of great service. "He found that he could plan and perform executive work, exercise authority over a considerable party, some of whom were older than himself, and do business and give orders in a manner which satisfied the interested persons and led to success in a somewhat complicated undertaking. He saw that his authority was respected, and that the participants all enjoyed the camp and did some serious work."

He was at the end of his senior year in college before having any distinct idea of the profession which he was to adopt and for which he was so peculiarly fitted. In the year of his graduation he pasted into one of his scrap-books these lines from the "Taming of the Shrew:"

"No profit grows where is no pleasure ta'en;—
In brief, sir, study what you most affect."

In one of his senior forensics he thus defined "success:" "I define success in college to be the attainment of two things, namely, high standing as a scholar, and

[1] *Charles Eliot, Landscape Architect.* Houghton, Mifflin & Co., Boston.

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influence as an example of right living. I define success in the world at large to be the attainment of a sufficient competency, combined with the largest amount of usefulness to one's fellow-men." He made few friends in college; he was physically incapable of being an athlete (though very tall, of great length of leg, and a good walker), nor was he a member of any society. "He went his way comparatively unknown in a crowd, and when he graduated, neither he nor his classmates knew what there was in him."

His choice of a profession was made in 1882, soon after graduation. There was then no school of landscape architecture in America, and it was not until seventeen years later (and largely through Mr. Eliot's influence) that a four years' course in this art was begun in the Lawrence Scientific School of Harvard, in association with the course in architecture.

The distinction between the study of forestry, gardening, and engineering, and that of landscape architecture, is one which Frederick Law Olmsted, the master of his profession in America, established in 1856, and taught all his life by precept and example. Mr. Eliot wrote in 1896: "The popular notion that my profession is chiefly concerned with gardens and gardening is utterly mistaken. Landscape architecture is an art of design, and in a very true sense covers agriculture, forestry, gardening, engineering, and even architecture (as ordinarily defined) itself."

He began his studies in the Bussey Institution, the Department of Agriculture and Horticulture at Harvard University, but it was not very long before he had the opportunity to enter Mr. Olmsted's office as an apprentice; and as the work then in hand was of great variety and as he traveled much with his employer, he was able to acquire more practical information than the schools could have taught him.

"Charles continued to profit very much by casual but fruitful suggestions which he received from Mr. Olmsted during the inspection tours on which he accompanied him. Thus, when visiting Easton's Pond at Newport in 1883—a shallow lagoon behind the bathing-beach, largely overgrown with sedges, and partly filled with blown sand from the beach—Mr. Olmsted suggested a treatment of the unsightly pond which foreshadowed the method afterward so admirably used at the Chicago Fair. He proposed to the city to dredge an irregular water-basin, and with the material so obtained to raise the level of the remaining area, thus making land and water of a place then neither the one nor the other. On the same occasion Mr. Olmsted pointed out that any large structure, like a city bathing-house, on the sandy and surf-beaten beach would appear wholly incongruous and out of place. This hint bore fruit in Charles's mind thirteen years afterward on Revere Beach, one of the Boston Metropolitan Reservations. A visit to the Capitol grounds at Washington was very instructive. Charles here noted that an immense, massive building requires visibly firm and broad ground-support, and adequate and dignified approaches; that curved drives and foot-paths must be justified by some necessity of climbing by easy grades; that there should be no curves for the curves' sake, unless in absolutely formal gardening on a small scale; that single conifers tend to betray the small size of a piece of ground, acting as exclamation marks or measuring-poles; that the scheme of planting round a building should consider the permanent visibility of the best aspects of the building on the one hand, and, on the other, should provide for the obscuring of the necessary spaces of gravel and asphalt.

"By reading Mr. Olmsted's printed writings, by listening to his conversation, and going over the letters he wrote about new undertakings, Charles soon absorbed the fundamental principles which had long guided Mr. Olmsted in his landscape work. Mr. Olmsted always desired to emphasize in park work the antithesis between the objects seen in city streets and the objects of vision in the open country. He thought that trimmed trees, flowers in pots, clipped grass, and variegated flower or foliage beds savored of the city, or at least of the suburb; and he preferred for the purpose of refreshing a city population undulating meadows fringed with trees, quiet, far-reaching pastoral scenery, and groves which preserved the underbrush and the rough surface of the natural forest. Paths, roads, resting places, and restaurants were always to be regarded as the necessary facilities for enabling the population to enjoy the

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essentially restful elements of park scenery. These artificial features were not the objects of any landscape undertaking, but its necessary impediments."

In 1885 he left Mr. Olmsted's office, and, after visiting such of the important parks in the United States as he was not already familiar with, and the mountains and forests of the Appalachian Range, he started for nine months of travel and study in Europe, at first seeing England thoroughly, then visiting every important Continental park, even as far as Russia. Nowhere will the nature-lover find more entertainment than in the journal of this healthy-minded, observing young man's travels. He was chiefly bent on seeing the great parks, gardens, and recreation-grounds, but when the weather was unfit he resorted to the galleries and museums.

In a letter to his father he says: "I am astonished at the French work in the smaller city squares and places. Their formal work—fountains, parterres, etc.—I like well; but artificial rocks, cascades, streams (all edged with concrete!) and cement stalactites in concrete caves, seem somewhat childish."

At Versailles he gave hardly any attention to the palace and its contents, "but passed straight through to Le Nôtre's great gardens, where I soon discovered there was very much to be seen. I looked at numbers of varied parterres, and walked round and about for two hours; but then found my way into the gardens of the Petit Trianon. What pleasantness, what delight, what romantic charm, is here, particularly to one coming directly from the formalities and eccentricities of the great gardens. Plainly, this Petit Trianon is the better sort, but what a simple sort—nothing but grass and trees and a little water, and a very little undulation of surface; but grassland and woodland run in and out of each other, and water appears unexpectedly; and there is the charm of not knowing what the next turn may bring you to; and the great trees are of many sorts. The mixing of them is ever varied, and sometimes the wood is open and grassy, and sometimes dense with low branches and shrub thickets. The roads and paths are no longer parts of the scene, but only the means of arriving on the scene. They go about unobtrusively. In this little space—perhaps a tenth or twentieth of the area of the large garden—there is a great variety of quiet, peaceful, soul-refreshing scenery. I think it the best thing of its sort I have seen on the Continent. Whoever designed the few buildings in it did well. The hamlet where the Court and Marie Antoinette used to play at being peasants is very pretty; so is a group of buildings called the Swiss cow-house, and the farm gate behind these. The picturesqueness of these things is a little too much of the stage, but only a little; most of it is a real, that is a reasonable, picturesqueness."

Muskau, a type of a German country park, on which Mr. Eliot afterwards wrote a newspaper article, he thus noted in his journal: "This is landscape gardening on a grand scale, and the resulting scenery is extremely lovely. Altogether it is the most remarkable and lovable park I have seen on the Continent. [This was after his visit to Versailles.] There are no ledges; but steep, irregular slopes of river bluffs, and hills beyond. The woods have an almost American variety of species, and many American plants are very common. . . . The distant parts are wholly naturalesque, with well-designed capes of highland over the river valley and roads and paths, and charming views from the almost hidden Muskau village. By sunset the clouds were all broken, and the light from the low sun was very beautiful. . . . The work of Fürst Pückler is of a sort to make me very proud of my profession! For here, in a land of dull, almost stupid, scenery, Nature has been induced to make a region of great beauty, great variety, and wonderful charm."

Of Mr. Eliot's observations while in Europe Mr. Olmsted wrote to President Eliot: They are "keen and sound, and show (without looking further) that he can easily be a better critic and commentator on landscape-gardening works than any whom we have had for a long time."

In December, 1886, Mr. Eliot started in practice in Boston. His profession was not only unrecognized in name, but its function was hardly understood, nor was it clear how a "landscape architect" should charge for his services. Should it be by a commission on the work he advises? Should he take contracts for

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executing what he plans? Mr. Eliot decided "not to undertake surveying of any sort, not to take contracts for the execution of his plans, and not to take commissions on labor or material, or on the amount of a contract, as architects habitually do, but to be in all cases strictly a professional adviser like a lawyer."

And so began a professional career which lasted for only ten years, but which coming generations may well be thankful for. He wrote constantly for papers like "Garden and Forest," his first printed article being a plea for the planting of suburban homes with shrubbery so that the yards would be less bare and colorless in the spring months. "We expend from $3,000 to $20,000 and upwards upon the shell of our abode, and indefinite sums upon its interior appointments and decorations, but outside we leave it all bare and unbeautiful, and spend only for the gaudy brightness of geraniums in summer. No wonder March is ugly in the suburbs."

He wrote constantly of the need of parks and open spaces. In a paper on "Parks and Squares of United States Cities," written in 1888, he showed that the little city of Macon, Ga., had 18 inhabitants per acre of park, New York had 1,400 inhabitants per acre, and Boston 3,424.

In the spring of 1893 Mr. Eliot joined the Olmsted firm. For many reasons he would have preferred professional independence, but Mr. Olmsted's junior partner, Mr. Harry Codman, had died suddenly at Chicago, where he had been directing the admirable work planned by the Olmsted firm for the World's Fair, and Mr. Eliot's help was sought.

Some of Mr. Eliot's important works are: the grounds in front of the Longfellow house at Cambridge, the improvement of the Common at Newburyport, the "White Park" at Concord, N. H., the park at Youngstown, O., the Keney Park at Hartford, Conn. (where he contracted the cold which caused his death), a great number of private estates, and, chief of all, the establishment of the Metropolitan Park Commission of Boston. A third of the book is devoted to the work of this Commission, to which Mr. Eliot gave the greater part of his professional life. The various open spaces now or soon to be controlled in the park system around Boston "include more numerous large public pleasure grounds than are governed by any other public authority in northern America, excepting the Governments of the United States and Canada. Blue Hills Reservation is five miles long; Middlesex Fells Reservation, two miles square; Stony Brook Reservation, two miles long," etc. Mr. Eliot advocated the acquisition for the public of practically all of the bank of the Charles River. Much of this land has been acquired, and it seems not unlikely that his design will eventually be carried out in its entirety.

The maps of the public reservations and holdings of the Metropolitan Park Commission which accompany the book tell at a glance the story of Mr. Eliot's great work for Boston. The book is beautifully and thoroughly illustrated with such maps and with a great number of typogravure reproductions of photographs, as well as by Mr. Eliot's pen-sketches. It has also a full index, and it is so written as to be of great suggestive value to all who have homes with grounds around them, or even a bit of a yard—little paragraphs like: "All the walls about the estate were to be vine-clad—English ivy on the shady side of the house and in other sunless corners, Virginia creeper on the brick walls, and Japanese ivy on the stone posts"—just what one may be very glad to know.

The value of this memorial volume is twofold: it is the lesson of a sweet and noble life, successful because of its moral qualities—"gentle though persistent, and modest though confident;" and it has a very great interest to nature-lovers, for it describes many of the most beautiful parks and gardens of the world as seen by an appreciative, cultured critic, and it tells in detail of some of the most important public improvements of our generation. Here in a most intimate and personal way is revealed the art of arranging land and landscape for human use, convenience, and enjoyment.

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Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

Advanced First Reader. By Ellen M. Cyr. Illustrated. Ginn & Co., Boston. 5½×7½ in. 104 pages. 30c.

Biblical Love-Ditties: A Critical Interpretation and Translation of the Song of Solomon. By Paul Haupt. The Open Court Publishing Co., Chicago. 6×9¼ in. 11 pages. 5c.

Chanticleer. By Violette Hall. Illustrated. The Lothrop Publishing Co., Boston. 5×7½ in. 304 pages. $1.50.

This is a simply written story of rural life, as seen by a young married couple, one of whom is an artist and the other an author. Their home in the woods is in some degree in the nature of an experiment, an attempt to "go back to nature." Several interesting friends gather about them, and the outcome contains both romance and character development. The nature descriptions are prettily done. The book is illustrated with color-plates.

Flight of Rosy Dawn (The). By Pauline Bradford Mackie. (Cozy Corner Series.) Illustrated. L. C. Page & Co., Boston. 5×7½ in. 98 pages. 40c., net.

The novels of Mrs. Hopkins (Pauline Bradford Mackie) have hitherto been historical in character, dealing with the life of the early settlers in New England and in the Mohawk Valley, also with later official life in Washington. She now publishes a charming little story of the Chinese in California, which is well worth reading, first because of its intrinsic merit as a specimen of style, and, secondly, because of its graphic presentation of the dependence of Californians upon the Chinese as domestics, and yet the necessity that they should educate those domestics out of their stubborn superstitions, sometimes dangerous to society.

In Quest of the Quaint. By Eliza B. Chase. Illustrated. Ferris & Leach, Philadelphia. 5½×8 in. 253 pages.

Kathlamet Texts. By Franz Boas. Illustrated. (Bureau of American Ethnology: Bulletin 26.) The Government Printing Office, Washington. 7½×11½ in. 261 pages.

Literary Boston of To-Day. By Helen M. Winslow. (Little Pilgrimages Series.) Illustrated. L. C. Page & Co., Boston. 4½×7 in. 444 pages. $1.20, net.

At the outset the author bravely faces the common declaration that there is no literary Boston of to-day, and truly says that if indeed Boston has now no such group of authors as she had when Holmes, Emerson, Longfellow, Lowell, Hawthorne, Whittier, and Fields were writing, it might well be asked what other city in America or even in the world does to-day have such a group. In point of fact she is able to present a long list of Boston writers of whom a fair proportion may be classed among the literary leaders of the Nation; while the number of minor writers of Boston or the vicinity included or not included in this book is legion. The object of the book is not critical, but rather to present pleasant personal sketches of the authors discussed, together with such details of their literary life and work as may be presumed to be of interest to the general public. There are many portraits of decidedly uneven value.

Nathan der Weise. By G. E. Lessing. Edited by Tobias J. C. Diekhoff, Ph.D. The American Book Co., New York. 5×7¼ in. 358 pages. 80c.

Peace with Honour. By Sydney C. Grier. L. C. Page & Co., Boston. 5×7½ in. 413 pages. $1.50.

Let no one be discouraged at the rather unpromising and commonplace beginning of this novel. The author warms to his work after a few chapters and produces an extremely readable story, reminding one in its character somewhat of his "Like Another Helen." The scene of that novel was laid in Greece. The scene of the present book is evident, and yet the author tries to mask the actual geography by unfamiliar names. At all events, the incidental information concerning life in Oriental countries, as well as the plot of the book itself, gives to the reader a clearer idea than ever of the enormous difficulties which have beset the British on the outlying borders of their great empire. The plot recalls the scenes graphically described by Mr. Justin McCarthy in his "History of Our Own Times," when, in 1841, at Kabul, the British embassies to the Amir of Afghanistan, headed by Sir Alexander Burnes and Sir William Macnaghten, were successively assassinated, and when, most terrible of all, in the Khyber Pass, the following year, of sixteen thousand British soldiers and camp-followers, only one Englishman and four or five natives escaped massacre. The similar but less tragic circumstances related by Mr. Grier are evidently founded on fact. The author's characters are well drawn, particularly those of Georgia Keeling, the heroine, Sir Oswald Haigh, the leader of the expedition, and Elkanah B. Hicks, of the "Empire City Crier," an irrepressible American newspaper correspondent. The style is brisk and full of movement; there is plenty of English, Yankee, and Oriental colloquialism. But this romance is also a problem novel—the problem of the New Woman. The heroine is this New Woman—a physician, and one whose sturdy independence, energy, and goodness win the reader's instant respect. Liked as a woman, as a "professional" she is hampered by those who consider her an "unsexed female," or at least one who "apes men." The heroine gradually triumphs over these prejudices.

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Theory and Practice of Infant Feeding (The). By Henry Dwight Chapin, A.M., M.D. Illustrated. William Wood & Co., New York. 6×9 in. 326 pages.

The increasing importance of the subject of artificial infant feeding makes the appearance of this volume indeed timely. Instead of laying down rules for preparing food for infants of different ages, the book shows rather the fundamental principles of growth, nutrition, and digestion during infancy. More particularly it shows that growth is a process of cell-division; it classifies food into protein, fat, carbo-hydrates, mineral matter, and water; it compares digestion and absorption in different animals, and then compares the milk of these animals, indicating chemical and physiological differences. As the author says, the discovery that the law of the conservation of energy applies to animal life has made the nutrition of adults almost an exact science, but in infant feeding there are other problems than mere nutrition to be considered. For the first time in any book, so far as we know, the special function of milk in developing the digestive tract of the young animal is discussed. The sections on raw food-materials and on methods of practical feeding are treated with welcome detail. The illustrations seem well done and the bibliographical list is one of distinct value.

Toscanelli and Columbus. By Henry Vignaud. E. P. Dutton & Co., New York. 5½×9 in. 365 pages. $3, net.

Last autumn The Outlook expressed the hope that Mr. Henry Vignaud would translate his book on "Toscanelli and Columbus" into English. He had written this work in his native tongue, French, but his long familiarity with English-speaking people (for many years he has been First Secretary of the American Legation at Paris) would make it easy for him to translate a treatise which had already excited much comment among Americanists. We are glad now to chronicle the appearance of the work in its English dress, and to note that it is a particularly commendable specimen of the bookmaker's art, the paper being soft yet parchment-like, and the print delightfully distinct. The present edition includes several chapters which do not appear in the one published last year in Paris. The additional matter has to do largely with the personal rôle of Columbus in the particular subject which M. Vignaud seeks to investigate. The work as a whole is a critical study of the motives which led Columbus to undertake his first voyage, in 1492. Mr. Vignaud pronounces against the often accepted view that a letter from Toscanelli, the Florentine geographer, encouraged Columbus in this enterprise, and declares a belief in the as often discredited tale that the discoverer received his information from a pilot who, with his crew of seventeen sailors, was blown to sea by a gale which continued unabated for a month; finally they arrived at an unknown island, the natives of which were naked. After taking in supplies, the pilot again set sail, and after a prolonged voyage, during which most of the crew died, reached Madeira, where Columbus gave him refuge. In token of gratitude the pilot revealed to Columbus the course to be steered in order to reach the island. The other story, that Columbus received his information in a letter from Toscanelli, has been believed because in a volume once belonging to Columbus himself was found the letter, not in Toscanelli's handwriting, but in that of Columbus, so it has been thought. It has been supposed that, on the strength of this information as to the possibility of a short route to India by a westward passage, Columbus undertook his voyage. While the geographical ideas of Columbus are identical with those expressed in Toscanelli's letter, M. Vignaud believes that a fraud was practiced upon the discoverer by some forger, probably Batholomew Columbus, who was very devoted to his elder brother. It would seem that Bartholomew had received a better education than Christopher, and that Las Casas, a good man in some things but with obliquity of vision in others, was complicated in the deceit, undoubtedly devised for the purpose of exalting Christopher's merit. M. Vignaud does not believe that Columbus was ignorant of the fraud, and says that he was not entirely blameless in the matter. Not only did he allow it to be believed, he even took trouble to have it believed, that his discovery was the result of a laborious working out of a scientific conception, whereas in fact, claims M. Vignaud, it was solely due to material and practical information secretly obtained from another. M. Vignaud's work is a signal example of a book at once prodigiously erudite and unmistakably popular—for where is the school-boy who has not queried, as the companions of Columbus did, "of the cause which determined the navigator to undertake the discovery of the Indies"?

Truth of Christianity (The). Compiled by Major W. H. Turton. (Fourth Edition.) The Young Churchman Co., Milwaukee. 5×7½ in. 538 pages. $1.25, net.

The eclectic character of this book is very obvious without the frank avowal of the author that he has simply collected arguments for the truth of the Apostles', Nicene, and Athanasian Creeds as he has found them in the course of his readings and conversations. He objects to the documentary hypothesis of the critics of the Pentateuch and calls it a patchwork theory; but he has himself adopted for the writing of his own book a patchwork method beside which the work of the Pentateuchal redactor is simple. At one place, for instance, the author is evidently making a selection from the most modern theists of the highest type, at another place he uses the work of writers whose trinitarianism is of the crudest and most polytheistic sort. To point out all the inconsistencies of this book would require another of equal size, or a polychrome edition of the book itself. The lay reader will find the style clear and untechnical, and the spirit of the author always good-tempered. In spite of its inconsistencies, the merits of the book are many; it is a first-rate scrap-book on the subject of Christian doctrines.

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